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The Living Church

Rev Alexander Allen
116 Montecito 13oct18

VOL. LX

MILWAUKEE, WISCONSIN.—DECEMBER 21, 1918

NO. 8

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO



We extend to you
our best wishes for

A HAPPY CHRISTMAS

Ecclesiastical Department

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SOME ATTRACTIVE NEW BOOKS FOR YOUNG PEOPLE

Lafayette, We Come!

By RUPERT SARGENT HOLLAND, author of "Historic Boyhoods", etc.

Written in story form, this book is based on historical facts, commencing with Lafayette at the Court of France. It shows how, moved by the spirit of Democracy, Lafayette offered his sword to America and treats of his adventures while in this country.

The scene then shifts to the present time and shows how America, with the same ideals and spirit that fired Lafayette, offers to France her mighty sword in the defense of democracy.

The author has drawn on his imagination in a way that, while not interfering with historical accuracy, makes the book appeal more strongly to young readers.

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By EDWIN L. SABIN

Beginning with Piskaret, the Adirondack champion of 1644, Mr. Sabin treats of more than forty of the most famous Indian chiefs and heroic Indian women. Each chapter is told in the form of a story as interesting as any romance, and yet the facts are absolutely authentic. Illustrations from photographs supplied by the Bureau of Ethnology, Smithsonian Institution.

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A King Shall Reign!

"A King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely."—Jeremiah 23:5.

**A King shall reign, with once a manger for His bed;
A King shall reign, when every earthly king is dead;
A King shall reign, till greed and tyranny be fled;
A King shall reign, whom every joyous soul will bless;
His sceptered love and peace will hold each nation thrall'd;
And this the blessed Name whereby He shall be called,
"The Lord our Righteousness!"**

**A King shall reign, and yet no kingly robe He wears,
No crown, but in His hand a shepherd's crook He bears,
Through all the highways of the world His flock slow fares;
And Israel's lost sheep behind their shepherd press
To find in Palestine their long forsaken fold;
And at the wondrous sight the nations cry, "Behold!
The Lord our Righteousness!"**

**From Him for justice then no land in vain will plead,
And He the patient poor of all the earth will feed;
The sick with Him find life, and healing for their need;
The weak and sad find strength, and joy for dark distress;
The happy dead their homes, in every hidden world;
And this the glorious Name upon His standard furled,
"The Lord our Righteousness!"**

MARY ALETHEA WOODWARD

EDITORIALS AND COMMENTS

Peace On Earth

FOR the first Christmas since these awful four and a half years began, we can repeat the angels' song without seeming to have it echoed back by mocking devils as a curse. The world at war seems to have no right to sing of God's peace, and nations ranged against each other in deadly combat seem to hear no message addressed to them as men of good will.

Even with the war over, the world is a world of hating. Our enemy, vanquished at last by God's might, shows evidence of no penitence for his deeds that have blackened his name for all time to come. And for the rest of us, viewing the horrors that have been enacted, remembering our own dead and the hundreds of thousands that our allies have lost, seeing the physical and mental wrecks that survive in such vast numbers, realizing the sorrow in countless broken homes—God have mercy on us!—we are engulfed in hate. Some day we shall rise above our hatred and distinguish between our righteous hatred of deeds that are hateful and those who acquiesced in the deeds. Even now we search carefully for such evidences of penitence as could enable us to begin the God-like function of forgiveness. We have fought a Christian's fight and we mean to act as Christians in our victory. God help us! We do not want to hate our enemies; but we dare not, to-day, profess that we love them!



NOW THE PEACE of Christmas is not a negative gift—a mere absence of quarreling or of war. God does not give negatives; and since peace on earth was deemed by Him a gift so vast that the Incarnation and the death on the Cross were not too great a price to pay for it, it must be something very close to the heart of God; something so noble, so lovely, so divine, that it was worth all the human life and the human death of the Son of God to secure it. A peace that is worth fighting for and dying for is something that we scarcely dreamed of five years ago. Pacifism, we know now, was then an essential weakness in dealing with fundamentals; a willingness to tolerate unrighteousness and injustice rather than, in the fear and in the name of God, to stamp them out. We were weak pacifists with respect to wrongs between nations and wrongs at home. God help us! We deemed nothing so good as our "peace"; and the peace that we had was not God's peace at all. It was a defiance of Him and of His might. It was He, at length, that bade us

" . . . take arms against a sea of troubles
And, by opposing, end them."

God's peace, then, is a thing infinitely greater than we used to think it. It is a positive quality that compels us to demand conditions that produce normal living among other people. Thus laboring, thus fighting, thus seeking, we may achieve a peace upon the earth, peace that involves a restfulness in God, a complete casting of care upon Him since He careth for us, a foretaste of the ineffable peace that is the very breath of heaven.

Martyrs, suffering in the arena, found peace. The devout of all ages, often in poverty or in long-continued sickness, in anxiety and in sorrow, found peace. Our Blessed Lord, hanging upon the Cross, found peace. And now nations, engaged in bitter war for God's ideals, have learned what is peace. The armies were creating a better peace by the bloody advance from Chateau Thierry to the Argonne than America could ever have dreamed of having apart from the war.

God is conquering the forces of hate and so is giving His peace to the world. It is our part to see that righteousness and justice are set upon the firmest foundations, both between the nations and between our own people at home. The lesson that we have learned upon the international arena must be applied to our own nation's affairs. To tolerate injustice of man to man is not peace. To allow men and women to exist without the means for true living is not peace. To make blood money out of the sufferings of others is not peace. To acquiesce in the stunting of child life is not peace. To permit poverty and squalor and misery to exist is not peace. The peace that God asks us to receive from the Babe in the Manger is a peace that involves the determination to end all these, and a sacramental strength to enable us to do it. Peace is an attribute of virility and of strong, resolute womanhood. Peace is an exaltation of valleys, a smoothing out of rough places, a leveller of mountains. Peace is the spirit of Jehovah in action.

This is the world's Christmas lesson for 1918. This—and least of all the mere cessation of war—is that which causes choirs of angels to sing their happiest songs, and which brings the humble and meek upon their knees before the Manger of Bethlehem.

He hath put down the mighty from their seat; and the mother heart, bleeding in its sorrow, learns the peace that the little Child brings.

ON Christmas of 1918 one may well stop for a moment to think of the Alaskan Indians who in 1915 were starving because war had destroyed the market for the furs they had trapped. One may think of the people of Poland, Belgium, Serbia, Armenia, Syria, France. One may even think of the countless number of the innocent within the bounds of the Central Powers, who had nothing to do with the coming of war, but suffered and died in its horrors. One may well think of the little children who were in all these places—and are no more, they say, in Poland. And one may not forget the great epidemic, still with us, bringing death to many, and even in our own country killing some indirectly, by famine. And one must not forget that, strangely, but

What Would
You Do?

the countless number of the innocent
within the bounds of the Central

opening wide the door of opportunity for Christian stewardship, these last four years have been called, in the United States, a time of prosperity. And afterward, on Christmas Day of 1918, one may well read and ponder these lines by Margaret Burgwin Hilliard, which she has just sent in to THE LIVING CHURCH:

"Suppose it was one you loved and adored,
A little child, yet Christ the Lord,
Whose birthday you were keeping;
And suppose you knew that the Christ had said:
'In feeding these ye have given Me bread':
What would you do on the day you were keeping
To still this sorrowful sound of weeping,
Of little children crying for food,
Of children crying and dying for food?
What would you do?"

THE following is the list of contributions to THE LIVING CHURCH WAR-RELIEF FUND for the week ending Monday, December 16th:

A Daughter of the King, in memoriam.....	\$ 5.00
Church of the Reconciliation Sunday School, Webster, Mass. *	4.66
Rev. Harry Thompson and family, Garvanza, Calif. *	20.00
St. Paul's Church, Lock Haven, Pa. *	37.38
Anonymous	10.00
Episcopal Sunday School, Elamville, Ala. †	6.55
Rebecca Jackson, Bryn Mawr, Pa. †	50.00
In loving memory, G. A. McK. D. †	5.00
Rev. Chas. L. Hutchins, Boston, Mass. **	100.00
A. C. W., Bay City, Mich. ††	7.50
Marina, New Haven, Conn. ††	10.00
Total for the week.....	\$ 250.19
Previously acknowledged	64,147.47
	\$64,397.66

- * For relief of French war orphans.
- † For relief of Belgian children.
- ‡ For relief of French and Belgian children.
- § For Belgian relief.
- ** \$25 each for French children, Belgian children, and Belgian relief.
- †† \$2.50 each for Italy, French relief, and Belgian relief.
- ‡‡ For work in Italy.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE
"FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

Rev. Dr. J. H. McKenzie, Howe, Ind.....	\$ 10.00
602. In memory of H. L. Gilson.....	36.50
603. People of Racine, Wisconsin (5 children).....	182.50
604. Rev. Dr. Floyd W. Tomkins, Philadelphia, Pa.....	36.50
605. Grace Church Sunday School, Waycross, Ga.....	36.50
606. In memory of Rev. G. F. Burroughs.....	36.50
607. In memoriam Marie de Roset, Lincolnton, N. C.....	36.50
608. Philathea Club, Racine, Wis. (2 children).....	73.00
1. St. Alban's School, Knoxville, Ill.—\$4.50 Christmas gift	10.60
67. St. Matthew's Sunday School, Enosburg Falls, Vt....	10.00
69. Robert Lee Boyd, Wheeling, W. Va.....	20.00
86. Rev. Dr. J. H. McKenzie, Howe, Ind.—Christmas gift..	5.00
112. L. M. H., Hartford, Conn.....	9.25
115. Children of Mercy, Gardiner, Maine.....	3.00
181. St. Margaret's Hospital Guild, Indianapolis, Ind.....	36.50
218. St. Mary's Guild, Barnstable, Mass.—Christmas gift..	5.00
265. St. Stephen's Sunday School, Racine, Wis.....	15.00
275. St. Luke's Sunday School, St. Albans, Vt.....	21.76
353. St. Peter's Church, Westchester, New York City— Christmas gift	10.00
354. St. Peter's Sunday School, Westchester, New York City —Christmas gift	10.00
369. Mr. and Mrs. Paul R. Applegate, Pittsburgh, Pa.— Christmas gift	5.00
397. John H. McKenzie, Jr., Howe, Ind.—Christmas gift..	5.00
398. Rev. Dr. McKenzie for Howe School, Howe, Ind.— Christmas gift	5.00
598. In memory of Rev. George Paul Torrence.....	36.50

Total for the week.....	\$ 655.61
Previously acknowledged	39,623.24
	\$40,278.85

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

A class from Church School of the Good Shepherd, Rosemont, Pa.....	\$ 7.00
Mrs. Jessie Whitney and Miss M. E. Smith, Athens, N. Y.....	2.00
A friend, Peekskill, N. Y.....	3.00
Mrs. H. L. Sternberg, Pine Bluff, Ark.....	5.00
Mrs. N. B. Hardy, Jackson, N. C.....	5.00
Parish Aid Society, St. Peter's Church, Salem, Mass.....	18.00
Offering at undenominational meeting, Yardley, Pa.....	10.00
A Daughter of the King, La Grange, Ill.....	2.00
A. C. W., Bay City, Mich.....	5.00
Mrs. Clara L. Quigley, Boise, Idaho.....	5.00
A. B. P., Baltimore, Md.....	5.00

St. Paul's Church, Augusta, Ga.....	29.27
Rev. Jas. Jameson, Jacksonport, Wis.....	4.79
C. A. W., Oconomowoc, Wis. *	5.00
A friend, Faribault, Minn. *	1.09
	\$107.06

* For relief of children.

SERBIAN RELIEF FUND

Mary G. Jackson, Bryn Mawr, Pa.....	\$ 7.24
W. A. Hoke, Raleigh, N. C.....	5.00
A. C. W., Bay City, Mich.....	5.00
J. C. P.....	25.00
	\$42.24

POLISH RELIEF FUND

A. C. W., Bay City, Mich.....	\$2.50
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ANSWERS TO CORRESPONDENTS

M. T.—(1) The Roman Church has not within recent years made conciliatory overtures toward the Anglican Church.—(2) We have no reason to suppose that Rome would accept the present Anglican liturgies in English and the married clergy on condition that these Churches submitted to the see of Rome.—(3) There are said to be Roman doctors who do not subscribe to the papal decree condemning Anglican orders as invalid, but we have no information on the subject.—(4) We do not consider any basis of union with Rome under present conditions in both communions as within the range of possibility.

IN A MANGER

He came in such a humble way! A shed
Where beasts of burden lie, and, in between
The ox and ass, a single stall swept clean
As though to make a home, a hurried bed
Of straw and borrowed blankets neatly spread,
And there a new-born Baby might be seen,
A watching man with patient face serene,
And a fair mother, wan and wearied.

It seems so poor, so commonplace, and yet
Its very want lends it significance.
For this wee Babe is God, come down to share
The trials which His erring creatures bear,
And lead them back to their inheritance
By dint of cross and thorn and bloody sweat.

F. D. GRAVES.

LAMPS

Thou who didst say: "Let there be light!" now see
How bright the lamps Thy creatures burn for Thee!

The iron lamp of prophecy—how far
The prophets lit the way to Bethlehem's star!

The angels hung that silver lamp on high
In token that the Son of God was nigh!
Then did disciples holy words indite,
A lamp of gold to lead the world aright.

And now the lamp of love cheers every clime,
But always brightest burns at Christmas time!

CLARENCE URMY.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

THE INCARNATION AND PEACE

IN this coming week occurs one of the great festivals of the Church. What an appeal Christmas will have for the world this year! Out of the strife and confusion has come the cessation of hostilities, the prelude to peace. The Incarnation alone points the way to make it lasting. But there is also a peace for the individual heart, which comes through the extension of the Incarnation, which time cannot take away nor circumstance destroy. Its presence or absence is an index of our true condition.

Christianity is kept alive by men and women who have had a real religious experience, to whom Christmas has a vital and precious significance. There are persons warmed by a fire burning near them, but who are not themselves on fire, persons who believe religions consists in what some one has told them. If that were all, religions would not survive.

The Christian is one who has felt the touch of the divine, in whose heart has been a repetition of Advent, to whom Christ has come. His religion does not depend on what critics may say about the date of some book in the Bible, nor a supposed conflict between religion and science, nor the morality of some Old Testament character who lived above his time, although his morality does not compare favorably with the ethics of the twentieth century. A Christian's religion depends upon an experience which nothing can touch, and which nothing can take away. He may not always be true to his ideal, but it is always there, because at some time there was repeated in his heart the glory of the Christmas story.

Ultimately no one can teach us religion or even prove it to us. There is only one way to test the flavor of fruit, and that is by eating it. Jesus is potentially my Saviour. He cannot be that in reality until I take Him for my own. God forgives sin, but to me that statement is little more than an hypothesis until I have felt the sense of relief which flows into a pardoned soul. Jesus promises that His grace shall be sufficient for me to meet successfully each trial as it comes, and each temptation, to bear every burden, and to outlive every storm. But that has no actual value to me until I make a trial of that promise, and experience that grace in my own heart.

God loves to answer prayer, and his ear is ever open to those who call upon Him. But with me the subject of prayer must ever remain a theory until I have gone down on my knees, and risen again to experience in my own heart and consciousness the blessed fact that God has answered my prayer. No one can teach us religion, nor prove it to us. There must be a repetition of the Incarnation in our own lives. There must be a Manger in every heart, with the song of the angels and the offering of gold, frankincense, and myrrh. Christ must come to us in a real and vital experience.

The Pharisees took knowledge of the Apostles that they had been with Jesus—yes, and Jesus had been with them, and because of that blessed experience they went out to turn the world upside down. It was because of that experience that Paul stood ready to be offered, that Ignatius hastened to Rome and the lions, that Polycarp would not renounce his allegiance to Christ. The miracle of the Incarnation had been repeated in their lives, and their minds were stayed on God. That was the secret of steadfastness, the source of their peace. That peace is for every one who has prepared in his heart a highway for his God, and into whose heart Christmas has brought the Christ Child. The Scriptures are full of priceless secrets, and this is one of them for which Advent is meant to prepare, and which Christmas is calculated to bring.

Sunday—The Vision: Isaiah 9: 1-7. "Have seen a great light."

Monday—The Promise: Isaiah 42: 1-9. "I have put my Spirit upon him."

Tuesday—The Gift: Hebrews 2. "In all things like unto His brethren."

Wednesday—The Fulfilment: Luke 2: 1-20. "A Saviour which is Christ the Lord."

Thursday—The Benefits: John 1: 1-18. "Power to become the sons of God."

Friday—The Appropriation: I John 5: 1-12. "God gave unto us eternal life."

Saturday—The Extension: Galatians 4: 1-7. "The adoption of sons."

ADVENT AND CHRISTMAS

BY THE REV. ALWIN E. WORMAN

THE spirit of Advent is that of expectation, and this state of feeling in everyday life is the same psychologically as in the Church season.

This feeling inspires and urges on the scientist, inventor, artist, the mother in her home life, and the father at his work. In fact it is the guiding star of all the race, for without it nothing would seem worth while. Expectation fires the explorer with zeal to forge on always, looking forward eagerly to the discovery of nature's wonders. The scientist led by the same spirit pursues his research work day and night, hoping, like Pasteur during the Franco-Prussian war, to discover something to save the lives of human beings from infection, pestilence, and death. The inventor urged by the same feeling strives to perfect the instrument on which he is working, that the burdens of the world may be made lighter. The artist is guided by the same light, as Fra Angelico paints angelic figures on darkened ceilings and as Michael Angelo hangs the dome of St. Peter's in the clouds. Without this Advent spirit of expectation our homes would indeed be desolate. Parents work and plan that they and their children may make good in life and be useful and respected citizens. Of course in all human activity, when expectations are far beyond attainment, they will prove to be disappointing, and reaction may be fraught with an element of danger. It is the mission of the Church to inspire discouraged humanity with the spirit of Advent, to make the toiler see that the sheaf is worth while, and that he is a laborer together with God. So, as the children of men look forward in earnest and happy expectation to the birth of the children of their intellect, so the members of Christ's flock in the Advent season look forward in expectation to the coming of Christ, not only as a celebration of a fact in history but as an actual present day fact in their own experience. For this is in accord with divine assurance.

According to the logic of life the Nativity follows the Advent season. If the spirit of Advent be of expectation so the spirit of the Nativity must be of fulfilment. The birth of world federation and democracy will be a wonderful event. To-day we are looking forward, and the advent season of world expectancy is leading us to the cradle of universal justice and freedom. To this cradle the sons of earth are bringing their choicest gifts and making their sacrifices that there may be born that democracy for which the world longs.

It is a wonderful day when the scientist in his laboratory realizes that a great discovery has been born. Often in anguish and travail of brain and soul he has toiled and now at last as he looks through his microscope and into the test-tube he realizes that a new hope is born for humanity. When the inventor sees the child of his brain perfected before his eyes he exults, for the period of expectant toil is over and nature has yielded another of her secrets to help man lift the loads of the world. Expectant, honest toil will always be rewarded by the nativity of great and good things, and the wise men of the world will bow at the humblest cradle and offer their homage to the children of men's souls, brains, and hands.

When the world is ready and in need there is always born a great deliverance. As we realize that expectation must be followed by nativity in our personal experience, it begins to dawn upon us that the birth of Christ was the fulfilment of an age-long plan, and that the Nativity took place when the world was ready and in need.

A WISH

MAY the peace of the starlit night, the joy of the angelic throng, the eager hope of the hastening shepherds, the light of the dawning day, the tender love of the Virgin Mother, the adoration of the wise men, possess your heart. May you by bestowing rather than receiving, forgetting wrongs, remembering kindnesses, healing wounds, lifting burdens, cheering the cheerless, loving the loveless, cause the world to hear again the melody of the divine song that broke upon the Judean hills the first Christmas eve: "Glory to God in the highest, and on earth peace, good will to men."—Selected.



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

TS there any sort of book so really enjoyable as a volume of *personalia* by a person who is himself worth while? Such are Lord Morley's *Memoirs*, recently published! One does not need to agree with that famous statesman and litterateur in order to enjoy these two

octavo volumes: indeed, the very frankness with which he reveals his own agnosticism gives a certain special interest to an orthodox reader. Not the least delightful feature is the transcription from old diaries of startlingly naïve utterances, evidently not meant, when written, for other eyes. *E. g.* (Vol. I, p. 373), "An hour's walk with Asquith. A truly satisfactory man. Takes my view." Viscount Morley must have had mingled emotions when he unearthed an old speech of plain John Morley at Manchester (p. 364), declaring "that the House of Lords is impenetrable by argument and represents a mass of selfish prejudice". This is droll, if not altogether fair (p. 316): "York. Went to morning service at the Minster. Lovely music, but little edified by forty minutes of sermon from the Dean, who among other naïvetés admitted that if he had had the ordering of things in this universe he would have ordered them very differently. In a perfected universe, deans would no doubt have had a better certainty of mitres."

Morley has no tolerance for false tolerance (p. 71): "Difference in opinion may mean a great deal, after all. Paul III, whatever may have been his secret drift, was spinning no cobwebs when he admonished his Council of Trent that belief is the foundation of life, that good conduct only grows out of a right creed, and that errors of opinion may be more dangerous even than sin." He borrows theological language, as when (p. 114), criticizing Herbert Spencer on Space, he says it was "a weakening of agnostic orthodoxy. The gospel of the Unknowable appeared to be in danger of heresy."

I wonder how many Irish Roman Catholics of to-day would endorse what Morley calls "the golden words" of Daniel O'Connell (p. 248):

"Every religion is good, every religion is true—to him who in his due caution and conscience believes it. There is but one bad religion, that of a man who professes a faith which he does not believe. But the good religion may be, and often is, corrupted by the wretched and wicked prejudices which admit a difference of opinion as a cause of hatred."

A fragment from Huxley in 1882 is significant:

"I find my dislike to the thought of extinction increasing as I get older and nearer the goal. I would sooner be in hell a good deal, at any rate in one of the upper circles, where the climate and company are not too trying."

Lord Morley quotes elsewhere a beautiful letter of Sir William Temple, 1674, to the Countess of Essex, on the death of her only daughter:

"Your complaints ought to be turned into acknowledgments: for the goods or blessings of life are usually esteemed to be birth, health, beauty, friends, children, honors, riches. Now, when your Ladyship has fairly considered how God Almighty has dealt with you in what He has given you of all these, you may be left to judge yourself how you have dealt with Him in your complaints for what He has taken away. But if you look about you and consider other lives as well as your own, and what your lot is, in comparison with those that have been drawn within the circle of your knowledge: if you think how few are born with honor, how many die without names or children, how little beauty we see, how few friends we hear of, how many diseases and how much poverty there is in the world, you will fall down upon your knees and, instead of repining at one affliction, will admire so many blessings as you have received at the hand of God."

I like a passage from one of his Liverpool speeches at the time of the South African War (Vol. II, p. 86):

"You may carry fire and sword into the midst of peace and industry: it will be wrong. A war of the strongest government in the world, with untold wealth and inexhaustible reserves, against this little republic, will bring you no glory: it will be wrong. You may make thousands of women widows and thousands of children fatherless: it will be wrong. It may add a new province to your empire: it will still be wrong. You may give buoyancy to the African stock and share market: it will still be wrong."

In that connection, he quotes a fine saying of St. Augustine: "*Remota justitia, quid sunt regna nisi magna latrocinia?*"

The outstanding distinction revealed in the book is Morley's splendid devotion to the cause of Ireland: through evil report and good report, he has been a consistent advocate of true Home Rule. He shows more humorous appreciation of Irish problems than of some others, which is doubtless an infection from his Irish friends. One cannot but doubt whether the same optimistic Liberalism which he applies to Ireland, heir of an ancient western civilization of the Christian sort, will really work in India, unmodified, as he seems to hope it will.

Here is a delicious parenthesis from his Irish journal: "Letterkenny: The administrator came in kindly; but the early morning razor much needed among the Irish clergy."

I hope this prophecy will be fulfilled (Vol. II, p. 157):

"The British workmen are essentially bourgeois, without a bit of the French Red and the Phrygian cap about them."

But this, out of 1907, gives one a poor opinion of Lord Morley's forecasts in another field:

"The visit of the German Emperor has been a great event, and will much improve the chances of a little decent calm all over Europe. The result has been in every way advantageous. . . . As an impression, and in my eyes it is a golden impression, he appears to have left in the mind of everybody that he does really desire and intend peace."



A TEN-YEAR-OLD sweetheart of mine writes from a little mid-Western village where her Bishop has his summer home:

"The Bishop has gone away; and I miss him very much. When he is here things are much brighter than when he isn't."

What a tribute! I wonder, of how many of us could that honestly be said? And is there any surer note of sanctity? Long may that good bishop brighten his diocese and the lives of us who love him!



ON NOVEMBER 7TH, Cardinal O'Connell, speaking on behalf of Irish independence, quoted Bishop Gore in these words:

"Bishop Gore of Oxford recently stated here in Boston that Englishmen now see that hitherto the government of Ireland by England was not government, but misgovernment; that the Protestants of Ulster were not really Irish at all; that they had been put here to block things in Ireland; that they had been blocking them ever since; and that now the real English wanted the real Irish to get the government they wanted for themselves."

"The testimony from a learned Anglican bishop who knows history, who knows the English, and who knows facts and is big enough to face them and state them, constitutes a very strong testimony that England is awake to a great duty and intends to perform it in a manner worthy of herself, for in other things England is very great."

I hope all Roman Catholic writers will remember the Cardinal's tribute to Bishop Gore's historical scholarship.

But I wish our Irish friends would kindly give us the exact period of ancient Irish history to which they desire a return. When, that is, was Ireland such a free, self-governing, peaceful, prosperous nation as (they believe) it will automatically become once Sinn Féin has its way? I pause for a definite reply.

The Feast of Christmas

By the Rev. PERCY T. FENN, D.D.

"And all the Angels in Heaven shall sing
On Christmas Day, on Christmas Day;
And all the souls on earth shall sing
On Christmas Day in the morning."

WAS there ever such a feast as Christmas? And how poor are those benighted parts of the earth in which Christ is still unknown! And how grateful should we be to our spiritual Mother for making so much of this holy season, and for giving us the four weeks of preparation for it!

The Church will not permit her children to approach such a feast as this without due and adequate preparation, and so for four whole weeks—all through the Advent season—our thoughts are carried forward, and we are admonished to get ready for it. And then, when at last it does arrive, our joy is almost ecstatic.

There was a time when the birth of Christ had no general observance. Perhaps the Church was too harassed by heresy or persecution to observe the day. For nearly three centuries it seems to have been ignored. But about the middle of the fourth century the day was observed in Rome, and from Rome it soon spread throughout the Western Church. It was made a religious feast of very great importance, and of very deep significance; and yet there has always been associated with it something of the spirit of the old Roman Saturnalia. The reason is not hard to find. For the feast of Christmas seems to have superseded the old Roman Saturnalia—the feast of Saturn—which began about the middle of December and lasted for two or three weeks. It was a time when the Romans commemorated the ingathering of the harvest, or, more probably, the time at which they celebrated the winter solstice. And many of the customs of that feast have been associated with Christmas from the very beginning.

For example, during the Saturnalia the Romans decorated their houses with laurel, holly, and other evergreens. Many of them forgave their debtors; they exchanged gifts in a very delirium of good-will; they suspended war; they rested from all business, and they gave liberty to their slaves—at any rate for a time.

The burning of candles was also another interesting custom of this feast; and it is more than likely that when Christ was born in the manger thousands of candles were burning throughout Palestine. What a fitting, though unintentional, tribute to the True Light which had come into the world!

The use of mistletoe, without which our social festivities would be incomplete, has come down from the Druids. It was intimately connected with many of their superstitions. It was supposed to possess medicinal virtue, and it was hung over the outside door as a sign to their deities that shelter awaited them within.

The burning of the huge log in the fireplace of many an English home has come down from the Yule feast of the Norsemen.

And the dearly-loved Christmas tree—the only tree "which grows in a night, and is plucked in the morning by the gladdest of fingers"—has come down from the custom, in that old Yuletide festival, of placing a pine or spruce tree in the house as a symbol of immortality, because of its greenness in the midst of winter. As a matter of fact the Egyptians, the Romans, the Chinese, the Druids, and the Norsemen, have all contributed something to our Christmas customs!

But it is in those parts of the world where the Church is best loved, and best understood, that Christmas is most prized. We shall never forget the many Christmases we have spent in dear old England! There was an atmosphere about the season that we have never found in this country.

For several weeks before the great day arrived we used to be wakened by the "Waits".

These "Waits" are musicians who play their Christmas carols in the streets during the night, or in the early morning, for three or four weeks before Christmas. And then on "Boxing Day", the day after Christmas, they call on the occupants of those houses before which they have played, for a Christmas box—a gift of money.

The "Christmas box" is a very important part of the Christmas festival, and it is essentially a Christmas custom. It has really become a social nuisance. The householder is expected to give a "Christmas box" to everybody who has served him—the delivery boys, the domestic servants, the mail-carrier, the policeman, the chimney-sweep, the lamp-lighters, etc.

"Gladly, the boy, with Christmas box in hand,
Throughout the town his devious route pursues;
And, of his master's customers, implores
The yearly mite: often his cash he shakes;
The which, perchance, of coppers few consists,
Whose dulcet jingle fills his little soul
With joy."

It has become, at last, such an intolerable nightmare to the English people that notices are now put up in the windows of their stores that no Christmas boxes will be given.

But how can we forget those wonderful carols which were sung by the "Waits"? *Holy night! Peaceful night! God rest you, merry gentlemen!*, and *Good King Wenceslas* have never sounded so good as at those times!

And then, on the night before Christmas, we used to go out with our parish choir—some thirty or forty of us—carrying a portable organ in a wagon, and occasionally a few stringed instruments, and for four or five hours we would serenade our friends; and they would get up and invite us into their warm, cozy, well-decorated homes, where before a big fire we would partake of hot and delicious refreshments.

There were also the red-berried holly, the mistletoe, the family Christmas tree, the roast beef, the plum pudding, the roasted chestnuts, the snap-dragon, all of which conspired to make the festival immortal to budding youth. And, above all, there was the religious side of the festival which was always kept so scrupulously by Mother Church.

And so we say again that it is in those parts of the world where the Church is best loved and understood, that Christmas is most prized.

For many years, wherever Puritanism prevailed, it succeeded in smothering the joys of Christmas. Macaulay tells us in his History of England that from time immemorial Christmas had been "the season of joy and domestic affection, the season when families assembled, when children came home from school, when quarrels were made up, when carols were heard in every street, when every house was decorated with evergreens, and every table was loaded with good cheer. At that season all hearts not utterly destitute of kindness were enlarged and softened. At that season the poor were admitted to partake largely of the overflowings of the wealth of the rich, whose bounty was peculiarly acceptable on account of the shortness of the days and the severity of the weather. At that season the interval between landlord and tenant, master and servant, was less marked than through the rest of the year."

But when Puritanism came into dominance it did its very best to kill the feast. The Long Parliament gave orders in 1644 "that the 25th of December should be strictly observed as a fast, and that all men should pass it in humbly bemoaning the great national sin which they and their fathers had so often committed on that day by romping under the mistletoe, eating boar's head, and drinking ale flavored with roasted apples."

Its religious aspect was rejected as a "human invention", and as "savoring of papistical will-worship". And holly and ivy were made seditious badges. The people bitterly resented this interference with their liberties, and the law was evaded on every hand. Those loyal Puritans who opened their stores were so severely attacked that they had to petition Parliament to protect them. This Puritan antipathy to Christmas went to such an incredible extent that in the year 1647, although the stores were closed, when the people insisted upon decorating their houses the Lord Mayor and the City Marshal went through the city destroying and burning the harmless evergreens!

But Puritanism has drifted far from those feelings of hatred for the Church's holy days, although it has not yet

recognized the religious significance of Christmas. So in some parts of New England, and, in fact, wherever denominationalism prevails, their church buildings are usually closed on Christmas Day.

We do not forget that there was much hilarity and drunkenness and rowdiness connected with the feast; but even those who were too full of good cheer, and of the cup that inebriates, had borne their testimony to the great fact of the Incarnation. Such a spirit, we think, is infinitely better than that of a rigid Puritanism which would suppress every accent of Christmas joy!

The Christmas we love has in it a mixture of good cheer, of love, of joy, of tenderness, of adoration. It should exhibit, perhaps more than any other festival, the sentimental side of Christianity. It should give expression to reverent joy and love for the gift of the Only-Begotten Son of God, and it should also be permeated with the warmth and cheer and kindness which Charles Dickens did so much to promote.

It ought to be a merry day, a day that leaves no heart-ache behind it; it ought to give sweetness to our family and social life, and it ought to grow mellow and sweeter with the passing years; but it ought, above all things, to possess a deep, religious significance!

There is much in mediaevalism that may rightly provoke our disapproval. But there are some aspects of it that we dearly love, and one of these is the way in which Christmas was observed. It is to this period that we owe so many of our carols, manger-songs, and Christmas dramas, and it is a misfortune that so many of these degenerated into farces or "fool's feasts". But in spite of this the meaning of Christmas was never forgotten.

And we must be very gentle with our censures because we ourselves have done much to secularize the feast! In some communities the religious element is very largely ignored, and our children have been encouraged to regard the day as a day for receiving gifts. In fact, St. Nicholas is about the only saint whom Protestantism reveres, and whose memory is sacred. It is preëminently the festival of childhood. It is the children's feast. But it should not be made a selfish feast. The children must be taught to give it some religious recognition. To get the children out to a service on Christmas Day will be difficult unless the parents are religiously inclined, and willing to coöperate. But if we persist in our efforts we shall ultimately succeed.

This year the need of cheer and the need of the solace of Christ's religion is greater than ever, and our opportunity is immense. Into many homes the war and pestilence have brought almost impenetrable gloom. There will be many a vacant chair, and it is going to be harder than usual to "keep the home fires burning". And there will be the loneliness, neither so deep nor so tragic, of those whose boys are coming home some day but will not be home this Christmas! And there is the real poverty of the very poor who have become pinched and embittered by privation. Into all these homes we can carry light and warmth and cheer if we only will. Let us go into these homes brimful of the sentiment of one of our Christmas hymns, and carrying this message of hope:

"O ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow!
Look now, for glad and golden hours
Come swiftly on the wing:
O rest beside the weary road,
And hear the angels sing."

In *The War and the Soul* Dr. R. J. Campbell has a chapter on "Noel at the Front" which is more than worth the reading. It describes a Christmas at the front where the English and German soldiers felt the spirit of the day to such a remarkable extent that they fraternized with each other, and exchanged their gifts and sang their carols as if there were no such thing as war. "Christmas!" they shout. "Let's have it together, and no fighting."

An English sergeant, in describing the day, says: "A German officer jumps up and sits down on the parapet of theirs with his back towards us. 'Get down,' we shouted, but he took no notice. After a while we fired over his 'ead to frighten 'im. But, bless you, he didn't go then, and what do you think he did? 'E turns 'is 'ead over 'is shoulder without shifting 'is position, and 'e says, smiling like, 'Oh, you

English, you think to frighten me. But I know I am safer with my back to you than if I turned my face.'

"What could we do? We couldn't kill the man, so we just had to let him be."

For rich and poor, for the great and for the lowly, for the sad and for the joyful, may this be a merry, blessed Christmas, full of love and tenderness and warmth and cheer! And so, as Tiny Tim observed, "God bless us, every one!"



AND ON EARTH PEACE

BY PEARL M. CAMPBELL

NEVER since that glad morning when the angels' song of "Glory to God in the highest, and on earth peace, good will toward men," sent the wondering shepherds to Bethlehem to kneel in adoration before the Child in the manger, have the bells rung as merrily as they will this year.

For there is peace after the storm and stress, after the wreck and ruin of the conflict, peace and a just victory. God has prevailed. He has scattered the proud in the imagination of their hearts, He has put down the mighty and exalted the humble and meek.

The stars that look down over the desolate hearthstones, the crumbling altars, and the ruined cities, shine no longer on mighty armies gripped in a death-struggle. They see in the shell-torn fields and the shattered firesides a force mightier than the hate of man, the love of God, moving over the lands and quickening all to life.

The world that has worshipped at so many false shrines in the past, that has knelt before wealth and cringed before power, is ready at last to go like the shepherds of old, even unto Bethlehem to see the thing which has come to pass. It is learning the truth that Isaiah thundered forth: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

The night has been long, dark, and full of terror. Even so the shepherds watched for weary years for the dawning of that morn of peace. They found at the end of their quest God's Son incarnate, the source of peace and purity, and, kneeling, they worshipped Him.

So men have learned through the intolerable pain of the past years that they must exalt the things for which the Child stands if they would find happiness.—*The Young Churchman*.



THE CHRISTMAS ROLL CALL OF THE RED CROSS

THE Red Cross Christmas Roll Call for this year is one great and universal call to the people of the United States to enroll themselves.

In answer to the call of humanity voiced by the President, thinking people have been unified for the advance of liberty and the rights of man.

Man power has been given unstintedly. Producing power has built up a solid, serried line of immense factories and vast industries. Brain and brawn have vied with each other in response to the call that challenged them.

Not that we love war; not that mailed fist and shining armor and gleaming sword had place in our vocabulary. Our passion was for peace, but we found ourselves forced back into the jungle, where we had to fight or be destroyed.

But there is another side to the nation's life. Justice stands for the elimination of wrong and it stands equally for the establishment of righteousness. Behind war that would destroy there must be a continual force that will conciliate and renew. That force is the nation mobilized for service.

The United States entered the war for the vindication of an ideal. The Red Cross is founded on that ideal. It is the embodiment of unselfish mercy.

In days to come, when actual peace has been declared, and the world is struggling with rebuilding what war has destroyed, gathering the scattered, bringing succor to the weak, establishing law and order, the spirit of the Red Cross will be among the all-potent influences that shall guide the feet of the nation along the paths of peace.

The Lonely Tree: An Allegory

By S. L. M.

"Be of good cheer, have no fear,
For God of His grace hath chosen a place
Where thou, one day, shalt see His Face."

IT was the Angel who spoke, the Angel who looks after the trees and flowers, the grasses and little insects that float through sun-lit air on azure and amber tinted wings like so many tiny flying blossoms.

The tree ceased tossing its restless branches to listen, for in the Angel's voice lay music sweeter, by far, than anything it had ever heard, and yet many and many an exquisite melody often stole over the brooding silence of the lonely hillside, the home of the strong young tree.

There was the song of the sea, tossing blue waves and silver spray on far distant rocks and golden sands; the song of birds, ending the hush of night by chorus of carols to greet the dawn; the mystic song of the wind, melodious, changeful, soft, and caressing at times as a mother's tender lullaby—again, rising, swelling, welding into its own music the thousand voices of the forest trees, singing the song of mighty oceans, echoing, as it were, their thunderous chorus till, weary of its own power, it would float away at last on a single note pure and sweet as that of an aeolian harp. The soft whispering of grasses, the merry hum of insects, the voices of little children—all, all—were full of music. But in the Angel's voice was woven all the beauty and melody of nature's many songs and a great deal more beside. Then, too, his words were so full of joyous hope and promise that in spite of loneliness the tree felt cheered and comforted.

In time past the tree had been one of a beautiful grove. Father, mother, brothers, sisters, and friends had formed one joyous family. So content were they all on their hillside home that not one had ever wished to join the beautiful forest trees growing in the valley below, though they knew from the songs of the birds of the exquisite treasures of beauty hidden away in the woodland depths. Many an air-minstrel, resting on the leafy branches, had told tales of cool crystal streams whose never-failing waters kept moss and fern fresh and green through the shadowless days of summer heat. They sang, too, of wonderful flowers, their beauty of color and sweetness of fragrance, of little beasties which made life merry in the forest glades; and the hill-trees had listened with pleasure to tale and song, but never with discontent, for they required nothing to add to the happiness of their own companionship and the beauties, every varying, surrounding their hill-side home. When morning dawned they were first to see the eastern sky gradually lighten and flush with glow of dawn, and tiny clouds of pink and gold drift like miniature fleets in the billowing blue of the morning sky; first to see the sun in its glory rise from behind snow-crowned mountains, touching with opal, rose, and gold the low-lying hills and distant streams and awakening earth to sing her *Benedicite*.

The hill-trees, too, could always wave farewell to their friend, the morning-star, for they had the last glimpse of her as she glided behind the sunshine into the soft shelter of the curtaining blue. With the night-stars, as well, were they on very friendly terms and never grew weary of watching that marvelous host appear, never an instant too early, never an instant too late—some to march in unwavering procession across limitless space, others to stand as sentinels of light, fixed and immovable.

Then their friends, the birds, were an endless source of interest. Being traveling minstrels they always had such wonderful stories to tell and adventures to relate, as they perched upon the branches of the hospitable hill-trees to rest after their long summer flights. In fact, there were so many, many beautiful and interesting things forever happening that the trees on the hillside never had a chance to feel lonely or dull.

But that was when our tree was very young. Now things were changed. True, it could still hear the songs of wind and sea, the sweet carolling of woodland birds, and voices of little children, the merry hum of insects, and soft whispering of waving grasses, and, as of old, it loved to watch the ever-changing beauty of sunrise and sunset, and to offer greeting to its friends, the stars; it still welcomed the birds when, wearied by long flights, they rested on the far-spreading branches. But now there was no other tree upon the hillside to share any joy or pleasure; for family and companion trees had long since been removed from the old home in order to beautify the garden of the King in a "land of far distance", and it had been left. Why? To that oft-recurring

question no answer had ever been found. The lonely tree had many a time questioned the birds and stars, and the wind as well, yet not one of these friends seemed able to give a satisfactory answer. Sometimes the tree would lose patience with simply growing and extending its leafy branches in every direction, and more than once it had serious thoughts of loosening its hold of the rock—in the crannies of which its roots were embedded—to let itself slide down into the forest below where the trees seemed most friendly.

The north wind had often urged, and had even tried by force to make the tree let go its hold; and the rain, with more gentle suasion, said it would make the way easy by softening the earth and loosening the stones; but when it came to the point of really leaving the hillside the tree had always refused, though, at times, every fibre was strained in the effort to hold fast and resist the many inducements to slide down to the lower woodlands.

And in resistance the roots became stronger and stronger, and the tree more powerful and upright, till at length wind and rain alike grew weary and sought something more yielding and less firmly rooted. And now—to see God's Face! For *that*, the tree felt willing to bear anything and to wait indefinitely, so it ceased its restless tossing of branches, thereby making it much easier for the little birds to build their nests amid the sheltering foliage; and as the days lengthened and the sun's rays flooded the hillside with shadowless heat the tree stretched its leafy boughs further and further to protect the grasses and flowers growing in its neighborhood, for now that joy had come to it through the Angel's message it seemed but natural to shed abroad happiness and comfort, and flowers and grasses alike made return of sweetest fragrance and fairest beauty.

Summer passed into autumn and autumn into early winter, and then came a day when, before the sun had thrown his mantle of rose and gold over the snow-clad mountain-peaks, a man and boy, carrying saw, axe, and rope, climbed the hill and stood to rest a moment beside the lonely tree. Then, casting aside their heavy outer garments, they began to saw off the lower branches, and, to the horror of the tree, hack its beautiful bark with cruel blows of the sharpened axe. It was being cut down, and at twilight when the evening star looked down upon the hillside it was quite treeless.

"Be of good cheer, have no fear,
For God of His grace hath chosen a place
Where thou, one day, shalt see His Face."

It was the voice of the Angel, and the tree, stripped of branches and bark, sawn into rough boards, with sharp nails piercing its very heart as the boards were fashioned into a rude crib for cattle-fodder, once again felt hope and cheer thrill through every bruised and torn fiber. A little more rough handling and the newly-made manger was placed in the stable, filled with clean, sweet hay, and left for future use. The tree was now utterly alone, bereft of all that had made life dear, shorn of all its possessions, and a great wave of loneliness surged within its wounded heart, stilling, for the time, even an echo of the Angel's wondrous song. What had been the use of all its weary struggle? Why, oh, why, had it not allowed itself to slide down to the lower level of the forest-trees? There, even now, it might have been watching the glorious march of midnight stars across heaven's vast highway.

Night melted into dawn and dawn into perfect day, which, gliding through eventide, ebbed into soft darkness, darkness unbroken save by the gleam of myriad stars; and in that silent darkness the tree recalled one by one past years.

It saw itself as it had been in days of old, struggling and growing, beaten almost to the ground by wind and storm, when it had clung to the rock till its leafy branches became a safe refuge from storm and tempest, and a shelter from the scorching summer sun. Great in height, mighty of girth, solid of heart it had known itself, and all for what? This? To be helpless, shorn of strength and beauty, and of little or no use. Its very heart turned into a manger for—

A soft light flooded the furthest corner of the cold, dark cattle-shed with a warm radiance of gold, and through every fibre of the tree flowed a sense of healing, peace, strength, vigor, life, and joy unknown even in its days of unclouded happiness. The fragrant hay which lay in the manger softly stirred and, looking, the tree saw the tiny form of the Christ-child nestling amid

the dried meadow-grass. Close beside the manger knelt the Virgin-Mother in rapture of adoring love; while St. Joseph, trusty Knight of the Infant King, bent low the knee in reverent homage.

Through the holy stillness of that star-lit night swept the heavenly music of the Angels' song: "Glory to God in the highest, and on earth peace, good-will toward men."

And clear and sweet like the 'verberation of a single strain of exquisite melody came once again to the tree the Angelic message:

"Be of good cheer, have no fear,
For God of His grace hath chosen a place
Where thou *this night* may'st see His Face."

Shepherds from the hillside hastened to the lowly cattle-shed to kneel in wondering awe before the new-born King. Cherubim and Seraphim, Angel and Archangel, with veiled faces, worshipped and adored. But to the heart of the tree was it given to be the resting-place of the Incarnate Son of God.

THE WONDERFUL COUNSELLOR

By P. W. WILSON

BETHLEHEM is still the source of profoundest wisdom. Like David, when in difficulty, our statesmen still sigh and ask of their followers, "Oh, that one would give me drink of the water of the well of Bethlehem which is by the gate," and it takes a mighty man of valor to draw that water. Here on my desk lie, side by side, a letter from my wife and a newspaper cutting. The letter tells me that, under the rationing laws in England, my household has had to sign names no fewer than seventy times on various cards. This means that London has to face, even to-day, the privations of war. What about the newspaper cutting? The printed paragraph says that, with the ink scarcely dry on the armistice, and with London thus under rationing restrictions, the leading Allied and American statesmen are ready to send provisions into Germany, where dwell the most treacherous and cruel foes ever recorded in human history. Surely this suggests a deep draft of water from the well of Bethlehem? Our statesmen order the Kaiser from his throne, and then they are faced by a Greater than He—by the King of Kings, the Lord of Lords, the only Ruler of Princes, who said, "*If thine enemy hunger, feed him.*" Don't feed him only when he becomes your friend—feed him as an enemy. We argue about it—we are irritated by it—we don't understand it—of course, we don't. As a Counsellor, this Child born to us is Wonderful. I quote from what Isaiah prophesied—He is Incredible—Unsearchable—no one would have even suggested the mystery of His Wisdom. For He knew what was in man. He realized that few perils are less suspected or more actual than a beaten enemy who is hungry.

Feed the enemy?—I am not surprised at the protests. Yet it is not the judgment of pacifists and dreamers and preachers but of the most responsible rulers, the hardest fighters, of our time. Do you perceive what they are showing to Germany? After pulling down the anti-Christ, they are, perhaps without knowing it, lifting up the Christ—the anti-Kaiser. Having defended good against evil, they are now overcoming evil with good. Jesus returns to us to-day, not as a homeless waif in an overcrowded hotel but in power and great glory as Prince of Peace. Not Advocate of Peace but *Prince of Peace*, speaking as one that has authority and not as the scribes. At His feet, kings and emperors have to cast their crowns, unable to govern any longer save on His principles. Armies protect us against aggression; they win for us a complete and final victory for justice; but what save Christ will help us against the Bolsheviks? We look at the wheels within wheels and imagine that they are omnipotent, but Ezekiel perceived the spirit of life within the wheels. He saw not only the locomotive, but the man who would drive it—not only the coal, but the miner—not only the grain, but the farmer. Even in a complicated civilization, he knew that the soul of man is ultimately supreme. . . .

All of us want peace but we are not all as ready for good-will. Yet you cannot have one without the other. Few people will suggest that the historian Gibbon was either an idealist or an orthodox Christian. Disliking ecclesiastical

monarchs, he dissembled his love for the Emperor Theodosius; but, in estimating that man's character, he says: "The emperor showed himself much more attentive to relieve the innocent than to punish the guilty—" and Gibbon meant this for a compliment. The Wise Men also were much more attentive to relieve the innocent than to punish the guilty. They could have taken up the case against Herod, and assuredly it was a bad case. In essence, it was the case in which Germany stands condemned. Herod, like the Hohenzollerns, massacred the children as the best device for murdering Christ and thus ending for ever what Christ means among nations. But the Wise Men went home another way. They refused to be obsessed by the enormities which appalled the conscience of the nations. The people who demand vengeance are always sincere—their emotions are entirely genuine—their indignation is absolutely just; but what God says is that vengeance, however inevitable and righteous, belongs to Him. He will repay; for all we know, Christ's own life may be the price; at any rate, let us never "forget"—to quote *Recessional*—that Christ died for the ungodly. Our business is to help Belgium, and France, and Serbia, and Turkey. The country to which we as wise men must return after our worship is *any* country where the weak need our strength, and the wounded our healing.

Just a Babe at Bethlehem! How small, how weak, how tender! No "language but a cry"—no faculties save for suffering and sacrifice! The Christian faith is still as young and as fresh as that. It is still only at the beginning. Those who worship are still the few and, on the whole, the despised. The Tree of Life is still a root in a dry ground. The man who wins Christ still enjoys all the pleasures of an unchallenged monopoly. And no one can rob him of his exceeding great reward. But as it was in the inn, so will it be in that man's heart. Either there is no room for the Messiah, or there is no room for anything else. Christ went nowhere without becoming the supreme and central figure, commanding, healing, pardoning, condemning, dying, and rising from the tomb. We may live with Him or we may live without Him, but if we live with Him we must be His subjects, and He must be our King. The cleverest men have discovered this, and the simplest men have discovered this, and we too, must make our choice.



SYRIAN NATIVITY

When little Jesus came to earth,
Suppose His mother's hands
Could find no garment for His birth,
Not even swaddling bands!

Could such as I have then been near
To help the Holy Child,
To wrap Him warm and hold Him dear,
How Mary would have smiled!

Long as the Christian age has been,
Both war and pain are old;
And still to-day in Palestine
Nativity is cold.

Who bendeth heart and hand to mend
The lot of Syrian boy,
God's smile and benison attend,
And Jesus give him joy.

G. M. W.



THINK NOT, that thou hast found true peace, if thou feel no heaviness; nor that all is well, when thou art vexed with no adversary, nor that all is perfect, if all things be done according to thy desire. Neither do thou think at all highly of thyself, nor account thyself to be specially beloved, if thou be in a state of great devotion and sweetness; for it is not by these things that a true lover of virtue is known, nor doth the spiritual progress and perfection of a man consist in these things. Wherein, then, O Lord, doth it consist? In offering thyself up with all thy heart to the divine Will, not seeking thine own interest, either in great matters or in small, either in time or in eternity.—*Thomas à Kempis*.

Poems of the Kingdom

THE COMING OF THE KING

Lo, a King God-anointed shall reign in due season;
And His realm shall extend to earth's uttermost shore;
Safe from open assault and unshaken by treason,
Shall His throne remain steadfast till time is no more.

From the heart of the desert shall chieftains bring treasure;
They shall come with their gifts from the isles of the sea;
His dominion and peace shall increase beyond measure;
All the kings of the nations His vassals shall be.

With the rod of His mouth He shall smite the oppressor;
He shall scatter the men who in warfare delight;
He shall bring down the pride of the haughty transgressor;
All the dealers in lies He shall duly requite.

Like a tree by the river the righteous shall flourish,
And the meek shall delight in abundance of peace;
The kind earth with her bounty her children shall nourish,
And the voice of complaining forever shall cease.

To attain to His grace shall all true hearts endeavor;
Unto Him without ceasing the humble shall pray;
Over all shall His Name be exalted forever;
Generations unborn shall rejoice in His sway.

So the seers have foretold, so have spoken the sages,
So our fathers believed, so do we believe still;
Through the years of sore trial, through wild battle's rages,
Thou, in ways that we knew not, wert working Thy will.

Thou in mercy hast shortened this sore tribulation,
Thou hast furthered the right, hast injustice o'erthrown;
But accomplish, dear Christ, earth's final salvation;
With Thy blood she is purchased; come, claim her Thine own.

JOHN POWER.



CHRISTMAS 1918

A Babe newborn, a tender, helpless Child,
On Mary's breast asleep;
A world war-worn, by bestial rage defiled,
Sight to make angels weep!

The Prince of Peace—the Holy One of God,
He comes our King,
To bring release, to break the oppressor's rod,
His fortress down to fling!

This Infant's hand is mightier than the might
Of human pride;
He comes to crush the enemies of Light,
And with His world abide!

O newborn Saviour, as the wise of old,
We come our gifts to bring;
Our love, O Lord of Love, shall be the gold,
Our souls' best offering.

Our frankincense, from contrite hearts aflame,
Shall rise, O Child Divine,
Our myrrh, the griefs we bear in Thy dear name,
Which we may blend with Thine.

MRS. J. D. H. BROWNE.



A PRAYER

Make me, Lord, not to shine with a reflected light,
A polished, gleaming surface, but all dark within;
Catching alone the fleeting beams of truth and right;
But underneath the cold obscurity of sin.

Touch Thou my heart with living fire that it may glow
With love of Thee amid this darkling world of strife,
O Light of Light, that even I may help to show
The only way to everlasting peace and life.

KATE A. MAXWELL.

THE EMPIRE OF THE WORLD

AN ODE

I

How slight a warning breaks the world's repose,
When all is still upon a summer's day!
A far-off moan; a muffled peal, whose throes

Flutter and faint away.

Then, with a crash, like avalanche descending,
The rude, uproarious thunders, bellowing and blending,
Rage on the startled ear;

While lightnings, far and near,

With sharp reports of smiting and of rending,
The woodlands swaying in the pitiless wind,
Lay all the landscape waste, and awe the list'ning mind!

So howls the tempest, like a monster madden'd,
Its ruthless path with rushing torrents spread,
Till the fair scene, but now distrest and sadden'd,
Yet mindless of the silence that beguiles,
Hears the last lingering boom die down the distant miles!

Then, as it dies, the weeping prospect gladden'd,
The songbirds gather in the forest aisles;

The hearts of men

Rejoice again;

And while o'er all the golden rays are shed,
The flower lifts its drooping head,
And, sunward gazing, smiles!

II

O Human Hopes! that thus from age to age
Have wept and gladden'd, still unsatisfied,
Review the tale, on history's blotted page,
Of cruelty and pride.

Hear fierce ambitions, boldly masquerading,
Binding in iron chains while seemingly persuading,

And boasting of reform,

Cry "Peace!"—and lo! a Storm,

All human right with robber hand invading!
Yet such imperial dreams, like ships unhelm'd,
By wild, remorseless waves themselves are overwhelm'd!
See Babylon, the great, a desolation!

Proud Persia broken! Grecia captive led!
And mighty Rome, from her majestic station,
To ruin swept through wealth's voluptuous wiles,
While Vandal fury wastes her world-o'erspreading miles!

These passing, comes a new-born Exultation,
That sings like birds amid the forest aisles;

The while, as men

Rejoice again,

The flower of hope, refresh'd and comforted,
Erects once more her drooping head,
And, sunward gazing, smiles!

III

And yet—and yet, dear Human Hopes! that sigh
For tranquil years and liberty's increase,
Though strife may languish, it will never die,
Till comes the Prince of Peace!

On shining clouds from heaven to earth descending,
He comes; angelic hosts His regal state attending;

While trumpets, loud and clear,

Arouse the slumb'ring ear,

O'er land and sea their proclamation sending;
And, human right in every phase to meet,
Truth, Justice, Mercy, Love, His retinue complete!

When men, no more the larger life forgetting,
Revere the Cross, and, gathering strength therefrom,
Shall yield, no lack of righteousness abetting,

To God and man a service all unpriced,
By no base motive sway'd, nor glittering fraud enticed:

When men, on war no mark of glory setting,
Find peace unchained, no manhood sacrificed:

Then, voice with voice,

Shall all rejoice;

And nations see—of hope the blissful sum—

The kingdoms of this world become

The Kingdom of the Christ!

RICHARD OSBORNE.

A Christmas Holiday in Korea

By CAROLINE SCHERESCHEWSKY

IT certainly was a venture to accept the kindest invitation from some Scotch Presbyterian friends in Korea, and a wild scramble I had to make with another favored friend in order to start the very day after Christmas. But before half past three we were actually at the huge central station in Tokyo, and took our seats in the second class carriage of the comfortable train. The seats are wide and springy, a dining car (very simple compared with American ones, to be sure, yet adequate) was attached, and a youth in attendance in a blue uniform, with the company's crest on gold buttons and the word "Boy" embroidered on his collar—a little touch that reassures, when one requires his services, as otherwise he looks almost too grand in his all but naval splendor.

We settled down comfortably, with books and sweets and writing materials. Our fellow-travelers were quiet and amiable, and the day was clear and golden, one of a series that has made the winter glorious, to compensate for the most sodden, rainy autumn known to the memory of man. Later there was a moon, and we watched Fuji against the sky, so clear cut and majestic with ridges of snow, always an omen of happiness and good luck.

We rested very happily, and the next day went without tedium as we looked out on the familiar, always beloved landscape—the twisted pine-trees and irregular hills, the neat little fields, the stacks of rice-straw, the farm-houses with thatched roofs and well-swept courtyards and high, trimmed walls of living green—here a flash of color as a scarlet petticoat floats on a line—and the beautiful temple roofs swinging out amidst their groves of trees. In the South we met the snow, soft and drifting as snow ever falls in this country where it can stay only a day; and at half-past eight we reached Shimonoseki, where we boarded the clean, large boat that was waiting to take us to Fusan.

Just before we entered the boat, a man stepped up to us and said: "I am a detective, and it is my duty to ask the names and occupations of all people who are leaving the country." He seemed quite satisfied, and we were relieved, because he might have deemed us suspicious characters. He looked such a piercing little man, and we had not thought passports necessary, as Korea is now part of Japan.

We retired as soon as possible, and contrary to expectation I slept very well and we sighted land the next morning before we were up.

After breakfast, a most excellent one, by the way, ending with cakes and maple syrup, we went on shore. The town was at a distance from the landing place; all around were high hills, brown and bare; a beautiful land-locked harbor with rocks like galleons sailing away; a bitter cold wind, and a clear sky—and our first Koreans! These were coolies dressed in ragged garments that had once been white. Their heads were wrapped in white, ragged cloths, something like rough and ready turbans, their trousers were loose and baggy, and they looked like good-tempered pirates. They were lading and unlading on the wharf. A few moments later two country men passed. They were much taller than the Japanese, all in white, calm and dignified, one smoking a long pipe, the other with his head covered with a huge scalloped, basketlike hat, the hat that mourners wear. His com-

panion wore the national hat, of black woven horsehair, which is now much smaller than in ancient times, and worn sometimes straight, and sometimes at an almost rakish angle which does not quite suit the national type.

We got into the train, and saw and felt how different the country from the one we had just left—Japan full of prosperity, rich in foliage, in flowers, and with golden fruit; and this so bleak, so bare, and yet so wonderful, under a sky of clearest blue, and with rivers of a blue so vivid that only in dreams have I seen anything that might compare with it, a blue of melted turquoise and green reflections of jade. The mountains were irregular, like the volcanic ones of Japan, but no trees to soften the outline, only the marvel of atmosphere, of shadow and light, and here and there a few scrubby pine bushes; fields dry and hard and looking as if any quantity of soft spring rains were needed to melt them into fecundity; and the houses—tiny little huts—built of roughest clay, thatched with straw and walled about with mud set with rough stones picked up from the road. The thatched roofs were of the same golden brown as the color of the earth, and at a distance a village might be taken for an irregularity in the land—a shelf of earth thrown up here and there and touched by the sun; and then, on coming nearer, the tiny hovels and their enclosures are discernible. The paths are like the country paths in China—very narrow, so that two may not walk abreast. We watched from our windows the people passing here and there along the fields, over the mountain ridges, walking silently in their white garments which were blown into beautiful classical folds by the bitter winter winds, looking, with their headdresses of white or crimson and green or black woven horsehair, like a procession from some antique frieze of some well-nigh forgotten memorial land. The women often bore huge jars on their heads, of shapes that are very ancient, walking gracefully with rapid, gliding steps, occasionally steadying their burden with arms held in that gracious curve so familiar to us from the illustrations of scenes from the Old Testament. And, indeed, there is something in Korea that suggests the Old Testament. It is the Orient—not Japan, which is *Japan* and nothing else; not the teeming wonder, the ingenuity of China, but something calm and remote and mystical, the very heart of the word Eastern!

To reach Masan where our friends live we had to leave the express, which went on to Seoul, and take a local train going only to Masan. This is a port and naval base in the South. The harbor is really a small inland sea, filled with islands of beautiful shape and bounded everywhere by mountains. At the station we were met by our friends; also by two enthusiastic fox terriers and a Korean servant or two who seized upon our bags; and away we went, along the narrow paths, up to the hill where several foreign houses of red brick were standing and where the British flag was floating from a staff in welcome. The house was pleasant, and from the windows of the study—which in the bitterly cold weather becomes a sitting room and dining room as well—there was a most glorious view of the bay, with its brown-blue water and golden brown and purple hills and islands. The cold in Korea is much greater than in Japan, the winds are piercing; and it is sad to see the drawn faces of children as they pass in their insufficient white clothes. The foreigners' houses are also cold, as the wind enters everywhere over and under, and Korean servants are in no way equal to the Japanese and Chinese for cleanliness and ability, although they are pleasant and gentle.

Although the Koreans were the ones who introduced Buddhism into Japan, they have very little religion. Super-

(Continued on page 261)



A KOREAN'S MOURNING DRESS



KOREAN MOTHER AND BOY

Week of Prayer for the Churches

THE Federal Council of the Churches of Christ in America announces the annual week of prayer from January 5th to 11th. In a letter to the Churches the officers of the council say:

"We, who know not what a day may bring forth, face the new year with alertness of mind, earnestly praying that it may be a new year indeed, a year born from above for the whole world.

"To overstate the horrors of war or the grace of God is alike impossible. As the one becomes more vivid, God becomes more vital. With profound conviction that He doeth all things well, we move forward under the Captain of our salvation in unabated confidence that righteousness is being exalted in the earth and liberty is coming to all peoples.

"With men and women of many nations making common cause for God and humanity, the day is brighter than ever before. The unity of all men of good will for the honor of God and the well-being of mankind brings the dawning of a day for which the godly have prayed in all ages.

"The world trembles, material things perish, and a new era is born. The work of righteousness is peace and the fruit of righteousness is brotherhood. Great movements, national, international, and world-wide, bring us to our knees in gratitude and prayer that He, who disposes events in the honor of His Christ, may bless all who are in authority, with wisdom and grace to reunite peoples and to reshape governments unto the glory of the Father and of the Son and of the Holy Spirit."

The suggested programme for the seven days of this important week is given below:

Sunday, January 5th.—Texts suggested for sermons and addresses:

"The Lord reigneth; let the earth rejoice . . . clouds and darkness are round about Him; righteousness and justice are the foundation of His throne." Psalm 97: 1-2.

"Quicken me according to Thy word. . . . Quicken me according to Thine ordinances. . . . Quicken me, O Lord, according to Thy loving-kindness." Psalm 119: 154, 156, 159.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zechariah 4: 6.

"Ye have need of patience that, having done the will of God, ye may receive the promise." Hebrews 10: 36.

"Behold, I have set before thee a door opened which none can shut." Revelation 3: 8.

Monday, January 6th.—Thanksgiving and Humiliation.

Thanksgiving:

For great deliverances and all the surprises of the divine mercy.

For the welcome given to the call to duty and for any unveiling of the will of God.

For all experiences of answered prayer and the conscious pressure of the Hand of the Most High.

Psalm 116: 1-8; Psalm 40: 6-13; Isaiah 43: 1-7.

Humiliation:

For continued unworthiness in the face of much sacrifice on our behalf.

For failure to recognize and to proclaim fully the reality of the living God.

For all hesitating faith, for half faith, and for faith without hope.

Scripture Readings: II Samuel 23: 13-17; Malachi 2: 17—3: 6; Ezekiel 37: 1-10.

Tuesday, January 7th.—Church Unity Throughout the World.

Thanksgiving:

For the growing desire to express visible unity in the Churches.

For clearer recognition of the excellences in the Churches differing from our own.

For greater willingness to apply the prayer of our Lord that we "all may be one".

Prayer:

For the divine blessing on all movements toward unity.

For the deliverance of the Churches from moral and spiritual impotence.

For fortitude and initiative to meet the demands of a new day.

For a deepened confidence in the Holy Spirit, the Lord and Giver of life.

For new power to do the will of Christ in all preparations for reconstruction.

For an enlightened faith in the coming of our Lord and His Kingdom.

Scripture Readings: Isaiah 11: 11-16; John 17: 20-26; Ephesians 3: 14-21.

Wednesday, January 8th.—Nations and Their Rulers.

Penitence:

For failure to recognize national sins and for all false pride. For all hatred, and for all that is un-Christlike in politics and warfare.

For selfishness and slackness in divinely appointed tasks.

Prayer:

For perseverance in all high and burdensome duties.

For grace to know and to follow the counsels of God for the nations.

For willingness to make every needed sacrifice to further divine ends.

For victory over evils within and enemies without.

For the gift of an intelligent international mind.

For the dedication of national consciousness to the Will of God.

Scripture Readings: Isaiah 9: 8-17; Amos 7: 1-9; Isaiah 19: 19-25; Revelation 19: 11-16; Revelation 21: 22-27.

Thursday, January 9th.—Missions and Missionaries.

Thanksgiving:

For the sustained and increasing contributions to missions abroad.

For the manifest bankruptcy of human religions under the challenge of Christianity.

For the maintenance of work with depleted staffs and under serious difficulties.

Prayer:

That the glory of the person of Jesus Christ may be increasingly recognized.

That many who now admire Him may be led to adore Him as Saviour and Lord.

That opportunities for evangelization in the native labor camps of Europe may be fully used.

That many Christian soldiers may dedicate their lives to the winning of the world.

That wisdom and statesmanship may be given to all missionary leaders.

Scripture Readings: Psalm 2; Isaiah 35; I Timothy 2: 1-7; Revelation 7: 9-12.

Friday, January 10th.—Families, Schools, Colleges and Youth.

Prayer:

That the Father's blessing may rest on all who mourn because of broken homes.

That mothers and guardians may be strengthened for their new responsibilities.

That a larger number of our homes may be dedicated by daily household prayer.

That young women may be protected and inspired in the new calls to labor.

That young men may be strong against all the special temptations of present toil.

That the tide of new ideas flooding the minds of youth may be guided unto noble ends.

Scripture Readings: Jeremiah 31: 15-20; Joel 2: 28-32; Colossians 2: 16-23; II Timothy 2: 1-5.

Saturday, January 11th.—Home Missions and Social Regeneration.

Prayer:

That the Churches may gain a new conscience concerning social unrighteousness and economic inequality.

That grace may be given to readjust all methods of work in fidelity to the Gospel of Christ.

That definite victory over sins both of the flesh and of the spirit may be achieved.

That the Jewish people in this era of new hope may be won to the allegiance of the Christ.

That the governmental plans for Palestine may honor the Gospel of Christ.

That God may be glorified in all things.

Scripture Readings: Luke 4: 16-30; II Peter 1: 1-11; Romans 10: 1-15; Romans 11: 25-32.

Clergymen who desire to purchase this programme in quantities, together with the call, may secure it at the rate of \$1.00 per hundred from the national office of the Council of Churches at 612 United Charities Building 105 East Twenty-second street, New York.

Meeting of the Board of Missions

THE Board of Missions met in the Church Missions House, New York, on December 11th, in extraordinary session to consider the serious financial situation facing the missionary work of the Church. An unusually large attendance was present, as notice had been sent to all members in a personal letter. The Second, Third, Fifth, and Seventh Provinces were represented in their full membership.

The treasurer's report showed \$556,898.54 still needed this month to complete the Apportionment. In addition, \$281,858.05 is needed to cover the board's obligations to January 1st, already incurred. This makes a total of \$838,756.59 needed to close the year free from debt.

This report engaged the most earnest consideration, and the discussion was finally summed up in a resolution by the Rev. Dr. Alexander Mann of Boston that a telegram be sent to each bishop stating the condition and urging every possible effort to raise the amount necessary. Dr. Mann's suggestion was carried unanimously and the chair appointed the Bishop of Newark, Dr. Mann, and Mr. Mortimer Matthews as the committee. A night letter sent to every bishop is as follows:

"Treasurer's report shows \$838,000 required to meet apportionments for the year. Of this deficit, \$556,000 due to failure of dioceses to meet apportionment and \$193,000 due to increased rate of Chinese exchange. This wire goes to every bishop. Will you inform by night letter at boards's expense all your parishes, requesting special offerings be made before January 1st, perhaps on Christmas Day, and transmitted this month to the treasurer of the board? Missionary work of Church faces serious condition and the board appeals to bishops to arouse the Church to prompt and generous action."

The suggestion to use Christmas Day as the time for the offerings was made by the Bishop of Albany. The offerings on that day are no longer used especially for aged and infirm clergy, as heretofore, and no other special offerings have been generally scheduled.

The president proposed a plan for better organization, which was referred to a special committee. Then the board took up the regular order of business. The executive committee presented a cablegram from Bishop McKim of Tokyo, endorsed by the foreign secretary, now in Tokyo, asking authority to complete an additional wing to the academic building, providing enlarged class-room facilities at St. Paul's College. A letter was also received stating that the chapel, dining hall, and two dormitories had already been built, and that the academic building had been completed to the extent planned. When the present buildings were being planned it was thought that to secure 250 students in five years would be doing well. But that number already attends, and seventy were turned away when school opened. The students all pay for their living and six yen for tuition. Dr. Wood in a letter speaks of the beauty and substantial construction of all buildings so far erected. While the construction is not reinforced concrete, they have all, within the past two months, passed through the test of a rather severe typhoon and one of the most severe earthquakes that Tokyo has experienced in a long time, without a single crack in the walls, so far as could be discovered.

The executive committee referred this request to the board with the statement that it did not see its way at this time to grant permission to build the additional wing. The board was compelled to accept this view, and with great regret so informed the Bishop of Tokyo.

Miss Frances H. Withers presented her plan for unifying the parochial system of teaching and training the young by a week-day extension of the Church school. The board commended the plan, urging its adoption in parish life.

The death of the Bishop of Idaho was reported to the board, and a minute was adopted in which the board said:

"While we lament what seems to us an interrupted career of good works, at the same time we thank God for the good example of His faithful soldier and servant who, from the days of his youth in Virginia until the night when he 'fell in action' in that spiritual combat which under his direction was being carried on in the commonwealth of Idaho, never faltered, but always went breast forward in the line where duty clearly showed the way.

"The board rejoices over the record which the Bishop of Idaho leaves behind him: for it is good testimony to the fact that his election and consecration were of God, the Holy Ghost. Made Bishop in July, 1899, August of that year found him at work with nine clergymen to help him in a field seven hundred by three hundred miles in extent; 44 church edifices, 57 organized parishes and missions, and 1,825 communicants made up his ecclesiastical heritage. On the verge of the twentieth year of his episcopate, he was summoned from the spiritual oversight of 26 clergy, 60 parishes and missions, nearly 3,000 communicants, and a school and hospital where 'the truth as it is in Jesus' is constantly exemplified and taught."

Mr. Mortimer Matthews of Cincinnati offered a resolution asking the executive committee to investigate and report what, if any, rural mission stations there may be, in the domestic field, so located and circumstanced as to afford suitable opportunity to try the experiment of providing a partial support by means of glebe-land to be worked in whole or in part by the incumbent, and upon which he may reside.

January 1, 1919, marks the twenty-fifth anniversary of the board's occupancy of the building at 281 Fourth avenue. It will also mark the retirement from active service of Mr. E. Walter Roberts, who for thirty-four years has served as assistant treasurer.



MISSIONARY BULLETIN

DURING the past month of November we received on the Apportionment the sum of \$69,006.26 derived as follows:

Parishes	\$48,610.09
Individuals	12,283.75
Sunday schools	1,315.19
Woman's Auxiliary	6,103.29
Junior Auxiliary	693.94
	<hr/>
	\$69,006.26

This sum, added to that reported last month, makes a total of \$1,119,568.46 received to date. The daily average for the month has been \$2,300, not \$10,260 as told in our last letter it should be. This month of December is all the time that remains to complete the Apportionment. The balance is \$556,898.54. The daily average is \$17,964.47. These sums are worthy of our effort.

It is an immense relief to have reached the end of the fourteenth month year. Also to be finished with the changing dates for closing the business year from September 1st to January 1st. During the transition, extending over three years, bishops, rectors, and congregations have been extraordinarily patient and courteous, and by their coöperation have enormously helped us in our difficult work. Everybody will be thankful that the period is over, and that, beginning with January 1st next, we will be back to a twelve-month year.

This is our last Apportionment letter for this year. Much still remains to be done, as shown by the above figures.

These past many months we have witnessed the deeds of those striving for righteousness, and who, wearing the breastplate of humility, have vanquished an unspeakable power for evil, and thereby have freed races and peoples who were shackled and bound in misery and woe. We doubt not but that the "armor of light" was the compelling power, and that these soldiers and sailors were led by the loving Master, our Elder Brother. And we doubt not but that all those who so gladly made the great sacrifice have "risen to the life immortal, through Him who liveth and reigneth with the Father and the Holy Ghost".

It is said that China numbers her peoples at four hundred and fifty millions. Of these perhaps one million, or perhaps three millions, are Christians. This past war has taught all the world the meaning of righteousness and justice—and heathen and Christians alike have fought side by side that both should prevail. And they have succeeded. But there is another war against humanity that never ceases. To combat it, would that we Christians had the faith and courage to put on the whole "armor of light". Then all China, and Africa, and America, and the world, would be His—not a thousand years hence—but now. And all are ready and waiting. Have we the faith and courage?

GEORGE GORDON KING, *Treasurer.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

RECONSTRUCTION

THE Rev. George Israel Browne, of St. John's Church, Lancaster, Pa., has long been known for his interest in social questions and socialism, as well as loyalty to his Church and country, all of which add to the significance of the following remarks of his on reconstruction:

"The great need and the great opportunity of men everywhere in the world in this reconstruction period is that they shall apply the splendid military ideal of 'service' to the whole of life. 'Service' is the essence of the Christian spirit, the real heart of the socialist motive, and the crowning glory of the American mind. These must all be fused, interpreted, inspired, and applied; made conscious, pragmatic, and dominant.

"The German nation sought to serve itself alone and fell as the angels did. So bureaucracy in Russia. The Bolsheviki make the same mistake. A part of the socialist movement has fallen into the same trap. As interpreted by its best leaders, however, socialism escapes this. For instance, Miss Vida D. Scudder recognizes that to awake a class consciousness in the unprivileged to war with that of the privileged class—who have always been most class conscious—is really to abolish all classes, in this sense that each and all, individual and group, may live for, serve, and minister to the whole body of all the people. This is the crux of all problems, the one door of escape out of chaos into cosmos, out of competition into coöperation, which is the competition of generous rivalry *in service*. There ought always to be the competitor to help and *raise*, not to *rise* by treading under. This is the crux in American relations with Japan in commercial adjustments, which may or may not have a military solution on the lowest level; namely, shall we agree together to *coöperate*, each according to their separate ability and gifts, to *develop* the Pacific, or shall we fight for the superior chance to exploit the Orient?

"So with capital and labor. Shall they struggle with each other blindly, selfishly, or together shall they *serve* to develop the country and the *whole* of life—as the soldiers serve the whole nation? There is all the gulf between heaven and hell between these two attitudes—these two spirits, these two motives!

"We have Kaiserism—Junkerism—here in America, in our directors' meetings as well as in our labor unions. Can we become big enough to be 'American' in our whole soul towards each other, in every department of life, to our workers and our poor as we have been to France, Belgium, Serbia, and Russia? Of course no final goal is ever reached. But we fail, unless we travel joyously along the right road in the right direction, knowing the right goal to be next reached; and, knowing how, anxious to gain it.

"In this readjustment period we have an opportunity to sound the highest and truest note of the meaning of true success in life national and individual. Shall we—will the Church—be big enough, wise enough, to give this leadership now? Can our American leaders in Congress, finance, business, trade, and commerce be brought to see that the one principle which ought to guide us in all the routine of life is the same that inspired us to send our armies, our soldiers, to go, to spend our money so freely for Red Cross, Liberty bonds, and war work of all kinds?

"This is the question. According to our ability to learn this lesson will the war bless our future or leave us in greater danger than before?"



THE MELTING POT

A comprehensive study of the methods of Americanization or the fusion of native and foreign-born has been undertaken by the Carnegie Corporation of New York, under the supervision of Allan T. Burns, whose work along civic lines in Pittsburgh and Cleveland is so well known. Theodore Roosevelt of New York, John M. Glenn, the director of the Russell Sage Foundation, Dr. John Graham Brooks of Cambridge, and Dr. John M. Voehl of the National Glass Bottle Blowers' Association are serving as directors. The following are the features of the study: Schooling of immigrants, press and theatre, adjustment of home and family life, legal protection and correction, health standards and care, natur-

alization and political life, industrial and economic amalgamation, treatment of immigrant heritages, neighborhood agencies, rural development.

The organization defines Americanization as "the uniting of new with native-born Americans in fuller common understanding and appreciation to secure by means of self-government the highest welfare of all. Such Americanization should produce no unchangeable political, domestic, and economic régime delivered once for all to the fathers, but a growing and broadening national life, inclusive of the best, wherever found. With all our rich heritages, Americanism will develop best through a mutual giving and taking of contributions from both newer and older Americans in the interest of the common weal."

It will be interesting to watch this investigation and see how it will differ from the conclusions reached by other organizations spending a much less considerable sum of money.



IT MUST NOT be forgotten, declares an Australian student of civic affairs, "that the end of the war will see the return to Australia of some 250,000 able-bodied soldiers, strong, virile, vigorous immigrants, who will differ from the ordinary kind of immigrant, a stranger in a strange land. Our military immigrant will be the man who thought so much of his country that he offered his life for it; hence when he returns he is going to be determined to be a high factor in its development. The cities will claim the big bulk of these immigrants."



ACCORDING TO the Philadelphia Housing Association, housing has become a factor in home, commercial, and war development. "No housing" cripples industries, home, and war. "No houses" cripples social life and growing children. "No money" paralyzes the Housing Association.



THE PITTSBURGH DIOCESAN COMMISSION has under contemplation a survey of typical down-town sections in Pittsburgh and the establishment of an agency for room registry with lists of respectable rooming houses. It also has in mind an exposure of vice conditions.



AN EXAMINATION of three thousand children in Chicago showed that 95 per cent. approximately were in need of dental service; at least such was the case before the work of caring for the neglected teeth of poor children was put upon a permanent basis.



THE COLD FIGURES of enlistment indicate the magnitude of the work of reconstruction—reconstruction of those who are maimed, and reconstruction of our industrial and social organisms to make place for the men returning during and after the war.



A ROCKY ROAD isn't hard to travel if the rocks have learned to know their place.—*The Highway Magazine*.



THE BRITISH Ministry of Munitions has contributed over £10,000 toward day nurseries and similar institutions.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

A CHAPLAIN ON CHURCH UNITY

To the Editor of The Living Church:

ONCE in a while I have a spare moment to glance through your paper, which I have always enjoyed. I notice there has been a great deal of discussion about Church unity, and it seems to me it is always approached from the wrong end. You cannot cure a cancer by covering it up with bandages. It must be cut out and every particle of infected flesh must be gotten rid of before a cure is effective.

I suppose no one would take issue with a position that sin is at the bottom of our outward disunion. Politicians have almost from the very first used the Church for their own selfish ends, and this I suppose will be true as long as human nature is as weak as it is. It is the politicians to-day who are keeping us separated and I wonder if we have begun to realize where the fault lies. You can no more legislate Christian union than you can legislate morals in the men.

I read with a great deal of interest the Bishop of Tennessee's letter to Dr. Newman Smyth; and after seven months' experience at the front with men under fire all those seven months, meeting and dealing with men of every walk of life, I have seen the work of chaplains and we have had real Christian unity. The chaplains are busy with more than is possible for them to do and they divide up the work and do what each can to supply the needs and demands of the soldiers.

I have been under three divisional chaplains and my present senior chaplain is a Roman Catholic and his relationship to his chaplains is more like that of a father than a military boss. This was true of the others and it is perfectly wonderful to see these various denominations, theologically so far apart, spiritually one in the Master's vineyard. The condition of the hour is the surgeon's knife which has cut away the cancer, and I am wondering if all the infected flesh has been sufficiently removed to cure the disease.

We will soon return to America with a tremendous army of men who are at bottom Christian men and who will demand a simple, positive faith. They have had enough doubt and scepticism to last them. Each will have his own theology which he has been forced largely to pick out for himself because someone has failed to teach him very much about the Christ. They will demand religious leaders for their work and not for their ability to pull wires, write advertisements, etc. It is perfectly wonderful to see what is going on with our men in the trenches, both mentally and spiritually. It is also sad because one wonders how they will be met on their return to their homes.

Will the pew be too expensive for them so that they will have to wait until after the service begins to enter God's house? Will they have to have a sufficient amount of money and position before they can enter the councils of God's Church? These are the questions that naturally arise in the minds of the men who are here trying to do their Father's business. And while I hear the continual roar of the cannon and the groaning of the wounded soldier, feeling that the world is efficiently crazy for greed of power, at the same time I ask myself the question, What will our Churchmen do at home in the future when we have returned to take our place in our several callings of life? This, to my judgment, is a very serious question, and a thing for us to work for is to get some real Christianity in the world. If we succeed, disunity and all the rest of the sins will be done away with, and I am convinced that no theological treatise, however great, will effect any sort of union. So, instead of having conventions and conferences and the like, I would suggest that we all become missionaries and try to convert the great unbelieving world within our border to the knowledge of the living Christ.

A cup of chocolate or a saucer of ice cream is a cheap way to buy God; and the world knows it, smiles, and goes on. I have seen lots of that kind of thing in the last twelve months and I know how the men here feel about it. A chaplain is in a peculiar position. He's neither an enlisted man nor an officer, but both—that is, if he expects to do his work. For the man that depends on rank to minister to the men is in reality, as the doughboy would express it, "out of luck". The chaplain sees the real man without any of the veneer, either intellectual or moral. We are sometimes told that the army brings out the worst in the individual, but I think it only brings out the man as he is. Conse-

quently the chaplain gets the truth at first hand as to the mental and spiritual condition of the men. He also knows what the men are thinking about and how to help them in their loneliness, and he knows only too well that the soldier demands a well-rounded Christian man to deal with. After all it is the pastor that counts, and to be a real pastor one has to be consistently on his knees, for we cannot teach a Christ that we know not spiritually and we must have confidence in humanity and assurance of our faith, believing actually and truly in the Fatherhood of God and the brotherhood of man. This and this only will ever cause Christians to work together as brethren in one fold.

WILLIAM S. CLAIBORNE,
Chaplain, 167th Infantry.



"AN APPROACH TOWARD UNITY"

To the Editor of The Living Church:

IN reading the article by the Rev. J. H. Shakespeare, secretary of the English Baptist Union, copied in your issue of November 30th from the *Guardian*, no thoughtful Churchman could but be filled with amazement, deep gratitude, and corresponding humility.

There are certain passages of that report that are pregnant with deep and far-reaching significance, and the entire report displays such a fine spirit that it should not pass without a profound, prayerful, and sympathetic consideration.

That representatives of the Free Church Union should agree that "reunion is only possible on the basis of the acceptance of the episcopate" is the most amazing statement made by any considerable body of Protestants since the Reformation; and the expressed belief, that such a conclusion has been reached under the guidance of the Holy Spirit, should cause "great searchings of heart" among Churchmen, in that, under the providence of God, this indispensable instrument of unity, and the great responsibility of transmitting it to the other members of "the household of faith", should be committed to the Church. The statement of the Free Church Commission, that the basis of unity must be "the historic episcopate", is followed by the statement that "the acceptance of the fact of episcopacy, and not any theory as to its character, should be all that is asked for". Upon the Church's treatment of this last statement depends the whole question involved.

The papal system and theology is based upon a theory of the fact of apostolic succession, and in the practical development of that theory the practice and teachings that were born of that theory were and are attributed to the fact; thus false logic led to the false conclusion, upon which rest the papal claims, which have done more to bring about the disunion of Christendom than any other one thing in history: (1) The fact of apostolic succession is essential to the unity of the Church. (2) The papal Church holds to and practises the fact of apostolic succession. (3) Therefore, the papal Church is essential to the unity of the Church.

The same danger which was the pitfall of Rome is the danger now before the Anglican communion. In the last generation in the Anglican Church, there has been an increasing stress placed upon the idea that the apostolic succession is limited to a theory of the succession. That theory, if driven to its logical conclusion, would shut out the light and life of the Incarnate God from those who do not embrace that theory, and would seem to limit the operation of the Holy Spirit to the sphere in which that theory is operative. It is obvious to common sense that unity could never come along these lines. Even the modern papal claims are not quite so impossible.

Quot hominum tot sententiae is a universal axiom, springing from "the necessity of things as they are". There is no fact of human consciousness that is exactly the same to any two people. Any fact is of necessity modified by the individual viewpoint, personal equation, opinion, and theory of one to whose consciousness that fact is presented. This general axiom holds good in the realm of theology as well as elsewhere—in spite of the thunderings of popes and councils about "private judgment".

The fact of apostolic succession is as clearly established as is the succession of the Presidents of the United States, the Kings of England, or the Caesars of Rome. This fact is now being more

freely recognized by our separated brethren, and its importance, as a necessary element of unity, makes it seem probable that a great epoch in the life of the Christian Church is at hand. It is well for all Christians to remember that the unity of the Church already exists, otherwise no fact or theory of a fact could ever bring about unity. The basis of unity is the person of Jesus Christ, of whom we are all members through our common faith and baptism. The God-given ministry is the "outward and visible sign" and expression of that unity.

When the members of the Free Churches or of any other body come into the outward and visible unity of the Church, if they hold to the great facts of the Apostles' Creed and have been baptized in the Name of the Trinity, they will come not as heretics and outcasts, but as children of the household, members of the family of God, "the Holy Catholic Church". The unity of the Church is as much a part of the Gospel of Christ as individual faith is. The recognition that that great principle of the Gospel of Christ can only be realized through the historic ministry is much to be thankful to God for, but that recognition could never have been reached if the Holy Spirit had not been working with great power among our "separated brethren"; and, if the unity of the Church comes, one of the most splendid things about it all will be the manifold gifts of grace and power which each one of the Protestant bodies will bring into the united Church.

WILLOUGHBY N. CLAYBROOK.

St. Mary's Church, Birmingham, Ala., December 15th.



COMPULSORY MILITARY TRAINING

To the Editor of *The Living Church*:

IT is surely a Christian's duty to study the whole world situation, the trend of the tendencies of the day. But how can we do so if the secular press only gives us what it chooses to give of the important news? Scarcely a single American newspaper (with the exception of that "curiously excellent paper, the *Christian Science Monitor*") has seen fit to inform its readers that Parliament has passed the great new Education Act containing no provision for compulsory military training. Mr. H. A. L. Fisher, the minister of education, said some months ago that the government had canvassed the question and decided that the innovation, i. e., compulsory military training, had neither educational nor military value.

This is important news, whatever one may think of it.

ALICE IVES GILMAN.

St. Paul, Minn., November 21st.



THE CHURCH AND THE EPIDEMIC

To the Editor of *The Living Church*:

PROPOS the interdict under which the Church has been placed during this epidemic, we all agree that it is hard that our people should be denied their Communion during a time of such need, but I have only heard of one solution. I know a priest who has charge of two missions in small towns. He has taken the reserved Sacrament in a closed carriage or taxicab to each family in his parish, thus administering to them in their own houses. A parish may thus be communicated regularly. In a closed carriage it is possible to wear vestments, have attendant acolytes, and thus administer the Sacrament with dignity. At each house the priest said the confession, absolution, comfortable words, prayer of humble access, thanksgiving, and benediction. With a taxi and a carefully prepared time and street schedule one can cover a small town very rapidly.

Merrill, Wis.

CLAUDE CROOKSTON.

THE SUPREMACY OF CHRISTMAS

BY THE REV. WILLIAM PORKESS

WHAT a Christmas we witness this year! If we do not hear the Heavenly Host, announcing good tidings, we certainly catch, with eagerness, the voices of victory and of peace. Triumph looms up before the world's gaze as never in the yesterdays. Not a circumscribed conquest is it that now fires our souls, but rather a victory, deep and far-reaching. We see, conspicuously, the enthronement of freedom's lofty ideal, and in the scrap-heap of things that destroy we behold the corpse of the monstrous philosophy, "Might is right". Clear then, as a bell, does the voice of triumph speak. And no less clearly do the sweet strains of peace captivate our spirits. Indeed there is every promise of a well-established calm supplanting the world's storm of hate and strife.



THE PROBLEM OF EVIL

PROFESSOR BATTEN'S Paddock Lectures for 1917-18 (*Good and Evil*, by Loring W. Batten, Ph.D., S.T.D., Revell, \$1.25 net) are particularly timely. The problem of evil in the world has always been the great stumbling block to faith. If God is a God of love, why did He not make the world good and keep it good? If evil is the result of sin, and sin a necessary possibility if man were to be given free will, why is not evil restrained? Why does suffering come alike to the just and the unjust? What shall we say of vicarious suffering? All these are problems we have always had with us; the great war has but brought them out into sharper outline.

Dr. Batten's purpose in his lectures is not so much to give in modern terms the explanation of the problem as to show the process by which the writers of the Old Testament sought to find a satisfactory solution of it. His study of the Old Testament is on modern inductive lines, and he traces an evolution in the thought of the Hebrew prophets, from the earlier writings which accepted as a simple comprehensive law the theory that evil is the inevitable divine visitation for sin, through the various modifications in the application of the law of life as such modifications were made necessary when the theory was put to the pragmatic test, and on to the final explanation of the Wisdom writers that the suffering of the godly is the test by which they are refined, and that in the end they enjoy the eternal reward.

The lecturer has practically confined his study to the Old Testament literature, with only slight reference to the teaching of the New. We wish there could have been an additional chapter expanding the thought of the last few pages and summarizing and illuminating this New Testament conception. Particularly, we wish there might have been emphasis on the fact that, though the solution of the problem of evil lies outside the range of the human intellect, the Christian has something which helps him to grip his faith fast, because he has in Christ the revelation of what God is. He believes where he cannot explain, because he sees in Christ the actual revelation of the Father's heart.



THEOLOGY

The Unrecognized Christ. By John Gardner, D.D. Revell, \$1.00 net.

Dr. Gardner is a popular Chicago pastor. He gave the substance of this book in a series of addresses at the Northfield conferences. They have the appealing quality of a fervid evangelistic spirit. In this direct simplicity of utterance, the addresses are models of straightforward speech for God. The purpose of the book is to show Christ in the reality of His humanity—a real man, facing real temptations and assuming real tasks. Some of the chapters—on the Temptation, the Crucified Christ, and the Vindicated Christ—are especially good; but there is a considerable looseness of phraseology. In stressing the reality of our Lord's humanity the author is careless in his language. He seems to carry the Kenotic interpretation so far as sometimes to forget the hyphen which should always connect Jesus and the Christ. He is Jesus-Christ, the one Personality in the two natures. The author has done a splendid work in vividly portraying the human Christ. Had he been a more careful student of Catholic theology he would have been spared these unfortunate slips. But they are not fatal slips—one always sees that the meaning of the language is orthodox, if the words are not. The style is virile, nervous, interesting, attractive. The religion preached is individualist, not social or corporate.



The Apostles' Creed in the Twentieth Century. By Ferdinand H. Schenck, D.D. Revell, \$1.25.

Dr. Schenck attempts to give a fresh interpretation of the central truths of religion "in a spirit of progressive inquiry and in such a way as to meet modern questionings". He has not succeeded very well in his purpose. After such a statement of his theme, one is disappointed to find a singular lack of appreciation of the real difficulties of the every-day man. One always feels that the treatment of these difficulties is camouflaged—to use a modern bit of slang which has been permanently adopted for English use. There is, for example, no real facing of the current objections to the Virgin Birth or the Resurrection of the Body. The treatment is devotional, thoroughly ministerial in tone and spirit. It smells of the study. It will not be helpful to the man in the street. We agree with the author that there is a real craving for doctrinal preaching of the right sort, and there is

much in this little book which is commendable—in particular, the effort to show the practical power of every article of faith in life—but the treatise is really not modern in spirit or treatment. It is too ministerial and professional; but its purpose is good and it may help others toward energizing the faith. At any rate, it is good to know that it voices a crying need of definite instruction and indicates that others see the importance of establishing the relation between definite faith and persistent practice—what Bishop Satterlee called substituting the gospel creed for the creedless gospel.



THE WAR

Runaway Russia. By Florence MacLeod Harper. The Century Co. Price \$2.00.

It fell to the lot of an American woman journalist, Mrs. Harper, who previously had had much experience in the capitals of the old world and who was in the front-line trenches at the battle of the Marne, to watch the spread of the Russian revolution from its beginning in "the slow massing of murmuring women near the Troitski Bridge in Petrograd" to the days of Korniloff's arrest. Her training as a newspaper woman made her peculiarly fitted for the task. She saw things that many another would have missed, the straws on the current of the seething torrent that is Russia to-day. Speaking of the Woman's Battalion, with its twenty thousand members, she does not hesitate to say that, while they had the admiration of French, Russian, and American officers, they were doomed to failure; and that "if they had devoted the same energy and sacrifice to their own woman's work their example might have made itself felt".



The Return of the Soldier. By Rebecca West. The Century Co. Price \$1.00.

There have been many romances written about the war and the end is not in sight. Its mysteries and its splendors, its heroism and the depth of its moral degradation, will undoubtedly prove fruitful treasure-grounds for novelists in the future. Yet it would be hard to imagine anything finer than Rebecca West has given us in *The Return of the Soldier*. It is a love story, so tense in its interest that the reader cannot lay it down until he has reached the last page. Its characters, the soldier who comes back, the pretty, frivolous little Kitty, exquisite as a painted miniature, and Margaret, the love of other days, to whom the loyal heart of the soldier wings its unerring flight, are as real as the people of one's own acquaintance.



A Young Soldier of France and of Jesus Christ. Letters of Alfred Eugene Casalis. Translated by C. W. Mackintosh. Baskerville Press. Price 40 cts.

Too little has been said about the heroic part the French Protestants bore in the war, but when the full story of the conflict is spread forth, for all the world to read, due credit will be given to their labors. The soul of the Huguenot, brave, trustful, and loyal to his country, shines forth in these exquisite letters written to parents and friends by young Casalis. The son and grandson of devoted French missionaries, he was preparing to follow in their footsteps and was studying theology at the University of Montauban when the war broke out. Anticipating the call of his class, although he was barely nineteen, he enlisted as a volunteer and was killed May 9, 1915.



An American Physician in Turkey. By Clarence D. Ussher and Grace H. Knapp. Houghton Mifflin Co. Price \$1.75.

Dr. Ussher went to Turkey in 1898 and therefore had much experience both as a missionary and a physician before the outbreak of the war. His story of the events leading up to it is told in a very entertaining manner. The book reveals the way in which the Germans worked upon the credulity of the Turk, and also throws a flood of light upon the proceedings of the Turks in Armenia. A vivid picture is also given of what a little group of American missionaries were able to do for the Armenians in their hours of trial.



The Spires of Oxford and Other Poems. By W. M. Letts. E. P. Dutton & Co. Price \$1.25.

The title-poem in this small volume of verse, *The Spires of Oxford*, ranks as one of the most perfect expressions in poetry produced during the war. But there are other poems in the collection quite as good, or a close second. There is the exquisite "Winds at Bethlehem", "The Wish", reminding one of the Irish poets at their best, and "Sails".

Trapped in Black Russia. By Ruth Pierce. Houghton Mifflin Co. Price \$1.25.

The author of these very unusual experiences went to Bulgaria with her husband, the agent of an American corporation, in 1914. The story of her trip to Russia, where she was arrested as a spy and imprisoned for six weeks, is graphically told in a series of letters to her family.



MISCELLANEOUS BOOKS AND PAMPHLETS

Isaiah: The Prophet and the Book. By the Rev. A. Nairne, D.D., Canon of Chester. Longmans, Green & Co. Price 36 cts.

The author of the three lectures which comprise this book arrests the reader's attention at the outset by telling about Canon Fisher, best and wisest of parish priests, who had a well-worn book which he had made for himself, Isaiah bound with the New Testament and the Prayer Book in one volume. He adds that he had used this through a long life of visiting in the parish. In the same delightful style he continues, thereby making a book that will interest alike priest and layman.

Carpentry and Mechanics for Boys. By A. Neely Hall. Lothrop, Lee & Shepard Co., Boston. \$2.00 net.

For the industrious boy who is ever anxious to construct new devices Mr. Hall has prepared another volume of handicraft which contains chapters on the Home Work Bench, Scroll-Saw Problems, Spool Gifts, Gifts in Wood, For Mother's Kitchen, For Mother's Sewing-room, Box Furniture. There are also chapters on War and Mechanical Toys, Back Yard and Camp Craft, Garden Craft. There are over seven hundred half-tone illustrations.

The Problem of Man's Ancestry. By Frederick Wood-Jones. Society for Promoting Christian Knowledge. Price 25 cts.

This book answers the question so often asked of the origin of our race in a way that is satisfactory alike to the Christian and the scientist. It is told in a most interesting fashion and reaches the logical conclusion that "Man is no new begot child of the ape, born of a chance variation, bred of a bloody struggle for existence upon pure brutish lines". An excellent pamphlet for a skeptic.

And Was Incarnate. A Companion to the Christmas Festival. By Gertrude Hollis. Society for Promoting Christian Knowledge. Price 40 cts.

Gertrude Hollis has many readers on this side of the Atlantic who will welcome this exquisitely-told story of the tale that is never old, the birth of our Lord. There are seven of the brief chapters and they end with the Presentation. Together they comprise a book excellent to read aloud and charming as a gift.

The Boy with the U. S. Naturalists. U. S. Service Series. By Francis Rolt-Wheeler. Lothrop, Lee & Shepard Co., Boston. \$1.35 net.

Here is another of Mr. Rolt-Wheeler's educational books for boys, dealing with birds, their haunts, food supply, etc. The information contained within its covers will be of immense benefit, due to the accuracy of its statement. At the same time it is written in interesting manner.

Plain Hints for Retreatants. By the Rev. Francis Boyd. Wells Gardner, Darton & Co.

A concise little manual for persons who are about to make a retreat. It sells for 5 cts. and is full of good advice on how to get the utmost help from a retreat. It should be in the hands of every retreatant.

FOUR VERY EXCELLENT booklets in a series entitled Marriage and Morality have recently been put forth by Longmans, Green & Co. They are, *Successful and Unsuccessful Marriages*, *Marriage a Harmony of Body and Soul*, *Purity*, and *In Praise of Virginity*. Although written by various authors they have an easy, pleasant style that makes them interesting to the average person. Their low price, 15 cts. for the first and 10 cts. for the others, will appeal to the clergy, who will find them useful for distribution.

AN ADMIRABLE BOOK to use in the preparation of confirmation classes is *The Seven Sacraments of the Universal Church*, by B. W. Randolph, D.D., Canon of Ely. [A. R. Mowbray & Co.] Compact and clearly written, it may be given to persons who are under instruction, or used by the rector as the framework for his own lectures. Price 40 cts.

PEOPLE WHO find it stimulating to use in their devotions other prayers than those found in the Prayer Book will be aided by *Simple Family Prayers*. By A. Maude. Longmans, Green & Co. Price 40 cts. The prayers, arranged for a month, are brief enough for the busy, yet reverent and devout, voicing real needs.

REFRESHING in its freedom from bigotry and its broad-minded treatment of a subject too often handled only by narrow-minded men is *The Church and Women*, an address delivered at the Church of St. Martin-in-the-Fields. By John Lee. [Longmans, Green & Co. Price 20 cts.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Ind.

A VOICE over the telephone, just before the beginning of Advent, brought this message: "This is Mary Martin speaking, and—Oh, I have something great to tell you. Won't you come to ten o'clock mass at Saints Peter and Paul's Cathedral next Sunday? *My three boys will be on the altar*, all of them priests. It will be Raymond's first mass. Won't you come?" When it was reluctantly explained that the coming was impossible, she said: "Well, you will remember them in your prayers that day, won't you?" Very deeply affected, the hearer gave a fervent promise. Three young men in the very flower of youth, strong, eager, happy in their choice of a vocation, giving themselves to this holy service on the First Sunday in Advent—surely a prayer offered for these must bless her who prayed.

The thought of this unusual and, it may be called, wonderful thing has stayed in mind since that joyful message from the loving heart of a Christian mother came to me. How did those parents manage to bring about this great honor, this great joy? This family had trodden in very ordinary paths of life; the father a police officer, the mother a loving, uneducated, bustling, efficient woman, to whom a piano in the parlor represented the acme of elevation. How was this great result brought about? Five sons belong to this couple, the two who are not priests being soldiers. Truly a record worthy of the long lifetime of devoted service on the part of the mother! Many a mother would feel it a heart's joy to have *one* son consecrated to the service of God in this way.

I heard that the mother silently wept all through the mass. The wonder and the beauty of it all haunted me until something of the personal life of this mother was recalled. A devout Roman Catholic without really an intelligent knowledge of her religion, her whole life has been set to prayer. Prayer accompanies her every-day existence just in the way that music accompanies the words of a song. If there was ever an interlude in Mary's life nobody ever knew it; there was always the washing and ironing, the scrubbing and mending, the managing on a limited income to send the boys to the theological schools, the going to market and studying price lists. Year in, year out, Mary's life went in this rut, and all of it was set to music—set to prayer. I remember smiling when she once told my cook that she never put a pie in the oven without a prayer. Then as I remember it I said: "She is a fanatic." To-day, in the face of these three sons, I apologize for that word "fanatic" and change it to "Christian".

If there is one weak spot, *not* in our religion but in ourselves, it is, not that we lack the habit of prayer, but that we don't believe our prayers are going to be answered. This shows in everything we say and do. People recover from illnesses, women live through a series of heavy calamities, men weather financial troubles, disasters of many kinds, and the sympathizing friends come with: "I don't see how you ever stood it. Isn't it wonderful? And so you got well! Well, *nobody expected it!*" And so this thoughtless, platitudinous unfaith in Almighty God becomes the small change of conversation.

Mary Martin, as she went over the beads of her rosary, as she knelt at mass, as she received the Sacrament, as she made her pies, gave thanks and prayed with the child-like faith that her prayers were to be answered. One may say it requires a certain temperament, but this is the argument of a weakling. As well might one say that Christ died for persons of a certain temperament. Any temperament can cultivate faith—in fact, faith corrects temperament. Faith in God's promise to grant that which is asked in the name of His Son—if it shall be good for us—displaces the faults of temperament; it conquers temperament. True, it is some-

times noted that persons of small intellectual culture reach great heights in their religious lives. But, in a day when every branch of science has revealed in constant newness the great truths of our religion, the old argument about "intellectual religion" has grown very thin. All Christians can become more full of faith—that is the thing. So much is written and said about the act of praying now, so many prayers are sent out, new prayers for special objects—while these prayers are beautiful and the "Amens" are devoutly uttered—that in spite of oneself our Lord's words about "vain repetition" force themselves upon the thought. The Litany says everything, dozens of our prayers say everything, the Lord's Prayer says everything, and what we need in the Church is not more prayers but more belief that our prayers will be answered.

Miss Upfold of happy memory used to say, when things were dark in Auxiliary work: "It is not right for us to be anxious about results. We are doing this thing (whatever it was) in the best way we can; we have prayed for a blessing on it, and now it is out of our hands." It has been told me that Bishop Anderson of Chicago once said that prayers of his had been often answered literally and quickly; and doubtless many persons can look back to some crucial point in life when, in agony of soul, they prayed for something which was granted them. But in crucial times people pray with more fervor, oftener with more concentration. All times should be crucial times in prayer. Prayer should not degenerate into a bed-time habit, like drinking a glass of hot water or brushing the teeth. It should be approached deliberately, with a serene mind, even if a troubled one. The mind should be got in order for prayer.

So these are the thoughts that came to me from Mary's invitation. And, sitting down to give out a last message for the year 1918, this seems to be the message we all need. Eight years have slipped away since this page was started in THE LIVING CHURCH; started with some trepidation but concluded with such a beautiful insight into Christian fellowship. Letters, kindnesses, sweetnesses of so many kinds have poured in through these eight years; one can see the Christ, His gentleness, His inspiration, speaking so often through His faithful people. So much has been gained through these years, so much learned, so much laughed over, a good deal sympathized with; and of all the delightful, valuable experience comes the composite, sifted thought: Christ will gladly dwell in each of us more fully, shall we allow Him the place.



Miss EDITH TALLANT of Columbus, an active Churchwoman, went abroad lately with the unit which prepared at Barnard College. She has written from Bordeaux:

"Monday, November 11th, was a wonderful day here. Elizabeth Page—a Vassar girl (1912), who is with me—and I were caught into a rushing parade of wild everybody, and we marched for miles through the streets, running, laughing, cheering. Soldiers of every variety seemed to have gone wild all over the town. One big *poilu* in the row ahead of us kissed every pretty girl he could reach among the bystanders. Flags appeared by magic, the Alsace-Lorraine statues were a mass of flowers, and gold crowns were fastened on their heads. New lights have been installed in the store-windows, the street lamps are going full blast, and people are eating on the sidewalks. So many maimed men, and so many women in black, the strained eyes of the soldiers, and—worst of all—our own boys crippled and disfigured, show the other side."

Miss Tallant then tells of being ill with pneumonia on the way over, and says that four of these brave girls died of this disease and were buried at sea. "I will work very hard," she writes, "to show my gratitude for pulling through." Miss Tallant is a worker of the Y. M. C. A.

THE WOMAN'S AUXILIARY of Chicago celebrated the signing of the armistice in a fine way. It was the regular November meeting of the diocesan board and was United Offering Day. Mrs. Greeley, a beloved past president of the auxiliary, was speaking when the news was brought by Mrs. Bailey. The excitement nearly broke up the meeting. The Exology was sung and a special thankoffering of \$100 was given to the United Offering.



IN THE DIOCESE of Western New York many of the messengers who worked in the Advent Call wore brassards of purple with a white cross. In some parishes these were made by the Juniors.



SEVERAL NOTES have come containing kind appreciation of the article about burning the flag. One of them is in verse from Charlotte Barnes Bigelow:

"HONOR THE OLD FLAG

"Unfurl it to November gray
With reverence, tenderly,
Its shattered staff has borne our fame
O'er bloody field, o'er treacherous sea.

"Gay stripes are tattered, paled its blue,
Its blazoned stars shine dim,
That sang together when the sun
Of Freedom shone faint rim.

"It hid—when palsied hands grew stiff—
Out-fallen heroes from the foe,
Whose blood-stains tell how fierce the charge
On Flanders fields where poppies grow.

"This day, when every patriot's voice
Rings in triumphant shout,
Let veteran and volunteer
Fling free the old flag out.

"Then with red coal from hearth-fire
Its sacred folds ignite;
From sacrificial altars rise
Pure peace flames, glowing bright."



A CAROL

Shepherds, what saw you? "A glory light—
It severed darkness with rosy ray,
Then spread abroad till it conquered night,
And flashed the splendor of perfect day."

Shepherds, what heard you? "A song of right—
It fell upon silence in quiet note,
Then gathered to it angelic might,
Sung by a chorus as from one throat."

"The light was glory, the song was peace:
We sped with haste, near the village inn,
Where, swaddling-clad, in a manger-bin,
Lay the Prince whose Kingdom shall increase:

A glory circled His Holy Head:
The Mother was human, the Child divine:
In Him was Peace as the song had said—
God's Son was born of David's line."

Shepherds, who was He? "Your Lord and mine!
Happy the pilgrims around His throne;
Ring ye the joy-bells, the holly entwine,
God has come down to be loved and known."

ALICE CARY SUTCLIFFE.



THE SOLDIER who said that nobody in the trenches ever doubts immortality suggested a fact that is as old as the race. You can put a thing out of your life and thought so completely that it will cease to exist for you. It will not cease to exist, but it will cease to exist for you. I once knew a man who put love out of his life in his youth and kept it out until it passed so far beyond all belief that in his old age it was impossible for him to think of even mother-love as anything more than a chemical phenomenon. Music exists for those who give themselves a chance to realize it. So does love. So does God. So does immortality.—EDWARD LEE PELL in *Your Fallen Soldier Boy Still Lives*.

A CHRISTMAS HOLIDAY IN KOREA

(Continued from page 253)

stitutions—yes—and a certain amount of ancestor worship, but the majority of their educated classes are Confucianists. Their ideal is seen in the dignified, calm gentleman, who walks smoking his long pipe, incurious and contemplative. Alas, for the ideal! The country no longer belongs to him, but to the quick, energetic race which has discarded its long pipes and cumbersome clothes and Oriental calm. They receive Christianity readily as a race; they do not abuse or repulse the foreigner, but are gentle and friendly in their manners.

We went to church on Sunday. The service was held in a large, barn-like building with a partition in the center. The women sat on one side of the board, the men on the other. We crouched on the floor with the other women. They wore their best—short jackets of white or blue silk reaching a little lower than the breast, very full, wide skirts, generally white, over full, Turkish-looking trousers; on their heads were quaint caps of black, with red tassels hanging in front and a long piece hanging down behind, or wadded head coverings of purplish red trimmed with a brilliant green. The notes of color one sees in Korea are very crude; the soft, blended moth tints of Japan are unknown.

The congregation was very reverent, and the singing, though harsh, was in good time and hearty. Many of the old women had such quaint, characteristic faces. After the service they came to us, and took our hands in a very friendly, affectionate way. One woman who sat beside me, seeing I felt the cold, laid her hand on my feet to warm them; then she would warm her hand in her bosom from time to time, and again rub my feet. I was quite ashamed, but it was impossible not to feel the cold, which is so much keener than anything we have in Japan.

The Scottish missionary friend whom we were visiting has forty-seven parishes in his charge. Some are miles and miles across the country, and he goes on bicycle, on foot, or on one of the tiny, shaggy Korean ponies. He stays in a Korean house, living on the floor which is heated from beneath, and takes his own food with him. He does not get much rest in the night, as people come at all times for a chat. They are for the greater part very poor—but they build their own churches, and support their native pastors. Of course the churches are the simplest kind of house, built by the members of the congregation, one supplying the straw, another the stones, plaster, etc.

At some of the stations courses of lectures are given, which are eagerly attended. The Koreans make very earnest and devout Christians; they have so little in the way of wealth and ambition to harden their hearts and hold them back! They are superstitious, however, and have great faith in their necromancers, sorcerers, and sorceresses. One day when their missionary was riding home, he saw a great crowd assembled under one of the rarely found *large* trees at the foot of a hill. A man was suspended in a sort of swing from the tree, and the swing was being violently twisted and untwisted by a chanting sorcerer. The man in the swing was in a semi-unconscious condition and frothing at the mouth. The missionary saw that the poor man was an epileptic, and this was the method used for curing him. He charged the people to stop, and delivered the boy, who was all but fainting from the treatment. This is a common instance of the ignorance of these people in dealing with the sick and insane.

The Koreans are poor and improvident and always in debt to one another and to the Japanese. A owes B, B owes C, and so on to Z, who, of course, is in debt to A; so it is a vicious circle, you see.

In ancient times they knew all kinds of arts and crafts which they showed Japan. Now life is a dreamy struggle for existence, and they have forgotten crafts, except in Seoul, where they hammer bars and make an Indian-like silver filagree work, with enamel insets.



THE SUM of our happiness and our perfection in this life and the next consists in perfect conformity of our will with the Divine Will.—Selected.

Church Kalendar



Dec. 1—First Sunday in Advent.
 " 8—Second Sunday in Advent.
 " 15—Third Sunday in Advent.
 " 18, 20—Wednesday, Friday, Ember Days.
 " 21—Saturday. St. Thomas. Ember Day.
 " 22—Fourth Sunday in Advent.
 " 25—Wednesday. Christmas Day.
 " 26—Thursday. St. Stephen.
 " 27—Friday. St. John Evangelist.
 " 28—Saturday. Holy Innocents.
 " 29—First Sunday after Christmas.
 " 31—Tuesday. New Year's Eve.

CALENDAR OF COMING EVENTS

Jan. 7—Southern Florida Dist. Conv., Holy Cross Church, Sanford.
 Jan. 15—Texas Dioc. Council, Christ Church, Tyler.

Personal Mention

THE Rev. R. EMMETT ABRAHAM began work in Wyoming, with charge of Saratoga, Encampment, and Hanna, on November 15th.

THE Rev. R. J. ARNEY, rector of St. James' Church, Kent, Washington, and secretary of the diocese of Olympia, was taken suddenly ill a few weeks ago. Even yet he is but slightly convalescent.

THE Rev. RICHARD WAVERLEY BAXTER should now be addressed at 250 Hawthorne street, Brooklyn, N. Y.

THE Rev. and Mrs. E. ROBERT BENNETT celebrated their twentieth marriage anniversary on December 12th at the rectory of St. Philip's Church, Buffalo, N. Y.

THE Rev. HENRY BLACKLOCK has resigned the rectorship of Christ Church, Westport, Conn., and the Rev. Alexander Hamilton is acting as priest in charge.

THE Rev. E. N. BULLOCK, rector of St. John's Church, Albuquerque, N. M., is called East by the illness of his sister.

AFTER January 1st, when the Rev. G. SHERMAN BURROWS takes up his duties as Warden of De Lancey Divinity School, he should be addressed at 60 Park Place, Geneva, N. Y.

THE Rev. MARLEY CASS will take up work near Baltimore on January 1st.

THE Rev. SHERMAN COOLIDGE should now be addressed at 2272 Colorado boulevard, Denver, Colo.

THE Rev. JOHN E. DARLING has accepted charge of the Church of the Messiah, Sheridanville, and St. George's, West End, Pittsburgh, Pa., and will enter upon his new duties on January 1st.

THE Rev. ROY H. FAIRCHILD, who has been acting as curate in St. Mary's Church, Nebraska City, Nebraska, has been elected locum tenens. He will reside at the rectory.

THE Rev. J. H. GIBBONEY has been appointed editor of the *Mission Herald*, the diocesan magazine of East Carolina. All communications for publication should be addressed to him at Goldsboro, N. C.

THE Rev. Dr. R. M. HARRISON, rector of St. Paul's Church, Bellingham, Wash., has been ill for many months, but sustained by a great vitality and optimism.

THE Rev. WILLIS B. HAWK on December 1st entered upon his new duties as rector of St. George's Church, Central Falls, Rhode Island.

THE Very Rev. WILLIAM C. HICKS, D.D., who has been in France as Red Cross chaplain for several months, will return to the Cathedral at Spokane, Wash., in time for Christmas. During his absence his brother, the Rev. Reginald T. T. Hicks, has been acting Dean.

COLONEL, the Rev. ARTHUR P. S. HYDE returned early in November from duty with the

American Expeditionary Forces, to join his regiment, the 59th Field Artillery, at Camp Lewis, Washington, and take it back to France. The signing of the armistice, however, has changed many of the plans of the War Department, and Colonel Hyde is now in command of the Field Artillery Replacement Depot, at Camp Zachary Taylor, Kentucky.

THE Rev. PAUL B. JAMES has assumed the rectorship of Trinity Church, Iowa City, Iowa.

BISHOP KINSOLVING has sufficiently recovered from his recent illness to return to his home in Austin, Texas, but is still unable to engage in his usual activities.

DEACONESS KNOX has become an army nurse and is stationed in San Francisco.

LIEUT. EDMUND R. LAINE, Jr., of Christ Church, Springfield, Mass., was assigned to be chaplain of the 53th Infantry of the American Expeditionary Forces, upon his arrival in France.

THE Rev. ROBERT M. LAURENSEN should now be addressed at Trinity Rectory, Baraboo, Wis.

THE Rev. THOMAS GILBERT LOSEE, for thirteen years rector of St. Andrew's Church, Walden, N. Y., has accepted the rectorship of St. Bartholomew's parish, White Plains, N. Y. He expects to take up his duties January 1st.

THE Rev. GEORGE MACKAY, called to the rectorship of St. Luke's Church, Buffalo, Wyoming, took up his work there on December 1st.

THE Rev. WILLIAM B. MAGNAN, priest in charge at Farmington, N. M., is now serving the Indian mission in addition to his ministrations in town.

THE Rev. CLARENCE S. MCCLELLAN, Jr., is in charge of a large missionary field in Texas, west of the Pecos river, with headquarters at Marfa.

THE Rev. T. B. McCLEMENT is recuperating from illness at Clifton Springs, N. Y.

ON December 30th, the Rev. Dr. RANDOLPH H. MCKIM completes the thirtieth year of his rectorship of Epiphany parish, Washington, D. C.

THE Rev. H. I. OBERHOLTZER, rector of Grace Church, Ellensburg, Wash., has gone abroad to do Y. M. C. A. work.

THE Rev. FRANCIS M. OSBORNE after long illness with influenza and pneumonia is able to resume direction of the financial campaign now being conducted for St. Mary's School, Raleigh, N. C.

THE Rev. A. R. PARSHLEY, who entered the service in the spring as a private in the hospital corps of the 110th Field Artillery, now in France, has been recommended for a chaplaincy. As he has not yet received priest's orders, however, it will be impossible for him to secure a commission.

THE Rev. THEODORE PATRICK, Jr., who has been engaged in Y. M. C. A. work at Camp Green, N. C., has returned to parochial duty, and on December 1st assumed charge of St. Philip's Church, Southport, N. C.

THE Rev. F. W. PRATT has returned to Carlsbad, N. M.

THE Rev. WILLIAM M. PURCE, general missionary of the diocese of Nebraska, is spending the winter at Schuyler, Neb., and should be addressed there.

THE Rt. Rev. CLINTON S. QUIN of Texas was obliged to cancel his engagements for two weeks owing to an attack of influenza.

MR. FREDERICK L. RICE, formerly a minister in the Methodist Church, has been admitted a postulant for holy orders, beginning as lay reader in Grafton, N. D.

THE Rev. CHRISTOPHER SARGENT is temporarily in charge of St. Luke's Church, Deming, N. M., left vacant by the appointment of the Rev. L. B. Holsapple as an army chaplain.

THE Rev. GEORGE H. SEVERANCE, Jr., Oroville, Wash., who left for the army chaplains' training camp in October, will shortly return to his mission work in the Okanogan country.

THE Rev. FRANKLYN COLE SHERMAN, rector of St. Paul's Church, Akron, Ohio, has been re-elected chairman of the Akron chapter of the American Red Cross, which includes all of Summit county and has a membership of 85,000 adults.

THE Rev. LEONARD K. SMITH has begun his work in some of the Yakima Valley missions and is living at Prosser, Wash.

THE Rev. C. E. SNOWDEN has accepted a call to the Church of the Incarnation, Dallas, Texas.

COMMUNICATIONS for the secretary of the diocese of New Hampshire should be sent to the Rev. WILLIAM E. SOULE, Rochester, N. H.

THE Rev. WALTER B. STEHL, now rector of St. Bartholomew's Church, Baltimore, Md., should be addressed at 1125 W. North avenue.

THE Rev. JEPHTHA SWAN now has charge of Grace Church, Alvin, Texas, and the missions at Dickinson and Texas City.

THE Very Rev. D. W. THORNBERRY, Dean of St. Matthew's Cathedral, Laramie, Wyoming, doing work under the Y. M. C. A. in France, writes that it was his inestimable privilege to be in Paris on the never-to-be-forgotten date of the signing of the armistice.

THE Rev. HENRY W. TICKNOR has accepted a call to Calvary Church, Tamaqua, Pa., and entered upon his duties December 15th.

THE Ven. JOHN C. WHITE was taken seriously ill with influenza on the eve of Thanksgiving Day. He had badly congested lungs, but missed pneumonia, and is on the road to recovery.

ORDINATIONS

DEACON

PENNSYLVANIA.—Professor GEORGE A. BARTON of Bryn Mawr College was made deacon last Saturday, December 14th, in the Church of the Redeemer, Bryn Mawr. Dr. Barton was formerly a member of the Society of Friends, but a short time ago was confirmed in the Church of the Saviour, Philadelphia. He will continue his work as professor of Old Testament literature and Semitic languages in Bryn Mawr College, and on Sundays will assist at the services of the church in which he was ordained.

PRIESTS

NEWARK.—The Rev. GEORGE FRANCIS COLLARD, deacon, was ordained to the priesthood by the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, on the Second Sunday in Advent, in Christ Church, Hackensack, N. J.

SPOKANE.—The Rev. WILLIAM ARTHUR SHARP and the Rev. CARL MONTGOMERY BUDLONG, deacons, were ordained to the priesthood by Bishop Page on November 21, 1918, at All Saints' Cathedral, Spokane. The Rev. Mr. Sharp will continue in charge of the mission at Roslyn, and the Rev. Mr. Budlong will continue as missionary at Colville and at the missions associated with it.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

BENJAMIN.—At her residence, Irvington-on-Hudson, on Sunday, November 24th, MARY ISABEL, wife of the late Rev. William Henry BENJAMIN, D.D., and daughter of the late John Kearney Rodgers, M.D.

"And there His servants serve Him

And, life's long battle o'er,

Enthroned with Him, their Saviour, King,
 They reign forever more."

DE VRIES.—At the residence of her son, Canon De Vries, Mount St. Alban, Washington, D. C., on Saturday, December 14th, MARY CLEMENT, wife of the late William R. De Vries, of Baltimore, Md. The funeral office and requiem were conducted by the Bishop of Washington and Dean Bratenahl at Washington Cathedral on Tuesday morning, December 17th, and the burial was the same afternoon at Green Mount, Baltimore, Md.

GRAY.—Suddenly, when about to start for morning service, December 1st, JOHN S. GRAY, a faithful member and former vestryman of All Saints' parish, San Francisco, Cal.

RAYNOR.—Entered into rest, November 25th, at her home in San Francisco, Cal., J. ABLE RAYNOR, daughter of the late John and Mary A. Raynor, sister of Rev. Charles T. Raynor of Watertown, New York, and John M. Raynor of San Francisco.

TAYLOR.—On December 8th, at the Church Home and Infirmary, Baltimore, Md., Mrs. MARY SUTTON TAYLOR, beloved daughter of the late Mary Abell Crane and the Rev. Andrew J. Sutton, of Chestertown, Md. Funeral services at St. Paul's Church, Tuesday afternoon. Interment in Old St. Paul's Cemetery, Kent county, Maryland.

"Oh, happy saints, forever blest,
At Jesus' feet, how sweet your rest."

WANTED

POSITIONS OFFERED—CLERICAL

CLERGY WANTED FOR MID-WEST PARISHES; salary \$1,200, in towns of five or six thousand; constructive and interesting work. Correspondence confidential. Address ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

CHAPLAINCY NEAR NEW YORK: LIGHT duties, daily mass and evensong, hearing confessions; leisure for study or tutoring. Address VICAR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

REV. ROYAL K. TUCKER, NOW CHAPLAIN of the 102nd Ammunition Train, 52nd Artillery Brigade, A. E. F., desires pastorate at the conclusion of his military service. Correspondence thereto invited. References: The Bishop of Albany, the Rev. B. W. R. Tayler, Schenectady, N. Y. Address as above.

ROBUST YOUNG MARRIED PRIEST desires Eastern parish. Good speaker. References. Address HARRIS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

PARISH SECRETARY (OR DEACONESS) wanted immediately for important parish in Middle Western city of 230,000, to specialize in religious education and in extending the Church's influence with senior girls and young women; would have to do limited share of office work; good salary and opportunity of advancement to the right applicant. Apply in first instance to A. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

VACANCY FOR WOMAN VOCAL teacher in Church girls' school. Willing to fill in time with piano lessons. Able to train girls' choir. Salary \$80 per month, home, and half traveling expenses. Address CHORISTER, care LIVING CHURCH, Milwaukee, Wis.

WOMAN GRADUATE OVER 30 WANTED end of January to teach advanced English and history in Church Girls' school. Salary \$75 per month, home, and half traveling expenses. Address EPISCOPAL, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT WOMAN WANTED to take care of small children; good home and remuneration to right woman. Only those interested in Child Welfare need apply. Address CHILDREN'S HOME, Fond du Lac, Wisconsin.

CHURCH GIRLS' SCHOOL WOULD employ one piano teacher able to take classes in harmony, and one vocal teacher. Positions vacant January 1st. Apply giving references, etc., to Box 273, LIVING CHURCH, Milwaukee, Wis.

SOLDIERS, ATTENTION! WANTED AT once; a thoroughly equipped science teacher, and also a man to act as private secretary. Apply to the Rev. ROBT. E. CAMPBELL, O.H.C., St. Andrew's, Tenn.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER OF NEW York City church desires change to nearby parish where good music is desired. Present work successful. Age 30. Boy choir, good organ essential. Address MUTA, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

AUSTIN ORGANS.—WAR OUTPUT RE- stricted, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

FOR SALE.—ALTAR OF GOLDEN OAK, carved, two gradines and tabernacle. Cost \$300, will sell for \$75; size 6x3x4; tabernacle fully furnished. Also a vestment chest, \$15, and two kneeling stools, golden oak, \$5. Address ALTAR, care LIVING CHURCH, Milwaukee, Wis.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profits.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FLORENTINE CHRISTMAS CARDS, \$1.25 dozen, assorted; little Bambino, carved frames with box, 50 cts. each, etc. 4243 P. O. Box, Germantown, Pa.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIESTS' HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, N. Y.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London W. (and at Oxford), England.

WANTED—MISCELLANEOUS

TO LEASE AT MODERATE RENTAL; property wanted suitable for institutional use. From 30 to 60 acres essential; within 100 miles of Chicago. Particulars to P. C., care LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 South Illinois avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—SOUTHERN ALABAMA

COUNTRY, DELIGHTFUL CLIMATE, PRIVATE family; ideal place to spend the winter; hunting season opens November 1st. Address EDGELAND ACRES, Loxley, Ala.

PUBLICATIONS

THE SOCIAL PREPARATION, QUARTERLY of The Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of the Church and Religion. Fifty cents a year. Trial copies twenty cents. Stamps or coins. Address UTICA, N. Y.

HOLY CROSS TRACTS.—"FEARLESS Statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents per hundred. Descriptive price-list sent on application. Address HOLY CROSS TRACTS, West Park, New York.

MAGAZINES

STAR NEEDLEWORK JOURNAL, one year for 25 cents, stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

MEMORIALS

MARY BENSON

Early in October there passed to her eternal rest one of the best-known and most dearly-beloved members of Central Council, MARY BENSON of the diocese of Long Island. During the more than twenty-five years of her work in the G. F. S., as working associate, branch secretary, member of the executive committee, chairman of many committees, vice-president, and president, G. F. S. A., she brought to each task a spirit of consecration, of humility, of persevering labor, and withal a gracious personality that ensured success and begat love.

Of all her G. F. S. work her branch was the dearest to her; her love and thoughtfulness for her girls a large part of her life. For them no sacrifice of time or strength was too great, and when failing health compelled her to relinquish other activities, her branch was still her care, and her latest letters were full of plans for the coming winter.

In the counsels of the G. F. S. at Central Council and the executive committee, her wisdom, ready sympathy, and deep spiritual insight made her a real tower of strength, while her short term as president, G. F. S. A., was one of growth and expansion which set a high standard for the years which followed. In the branch, in the diocese, and upon the Central Council, she will long be loved and sorely missed, while to those who possessed the rare gift of her personal friendship her passing has left a blank which cannot be filled.

A gracious lady, a devout and humble-minded Christian, a sincere friend, a generous and often secret benefactor, the world was richer

and better for her life, and her name will ever be emblazoned in the glorious roll of saints not only in the beautiful "Book of Remembrance", but in the "fleshly tablets of the heart" of all who knew and loved her.

"The work she tried to do will stand as though 'twere done;

God finishes the task by faithful souls begun."

HENRIETTA IRVING BOLTON,

For the Central Council, Girls' Friendly Society in America.

MARY SUTTON TAYLOR

After a long, tedious illness, borne with patience and Christian resignation, MARY SUTTON TAYLOR, beloved daughter of the late Mary Abell Crane and the Rev. Andrew J. Sutton, peacefully entered into the rest of Paradise. Her life was one of unflinching faith and courage, constant cheer and sunniness of disposition combined with gentleness and rare unselfishness. Her deep and warm affection for those she loved and her true-hearted loyalty to her friends gave an inspiration and blessing to all who were privileged to know and love her.

E. B. R.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free service in connection with any contemplated or desired purchases is offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH).
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

BALTIMORE:

Lycett, 317 North Charles St.

LOUISVILLE:

Grace Church.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., 222 S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Lothrop, Lee & Shepard Co. Boston, Mass.

The Boy with the U. S. Naturalists. U. S. Service Series. By Francis Rolt-Wheeler. With forty-one illustrations from selected photographs. \$1.35 net.

Carpentry and Mechanics for Boys. Up-to-the-minute Handicraft. By A. Neely Hall, Author of *The Boy Craftsman, Handicraft for Handy Boys, Home-made Toys for Girls and Boys, Handicraft for Handy Girls, The Handy Boy, etc.* With over seven hundred illustrations and working drawings by the author and Norman P. Hall. \$2.00 net.

Macmillan Co. New York.

The War and the Bible. By H. G. Enelow, D.D., Temple Emanu-El, New York. 60 cts. net.

The History of the American People. By Charles A. Beard and William C. Bagley. \$1.20 net.

G. P. Putnam's Sons. New York.

The Reckoning: A Discussion of the Moral Aspects of the Peace Problem, and of Retributive Justice as an Indispensable Element. By James M. Beck, Author of *The Evidence in the Case, The War and Humanity*, Membre correspondant à l'étranger de la Société des Gens de Lettres de France. \$1.50 net.

Department of Commerce. Bureau of the Census, Washington, D. C.

Negro Population 1790-1915.

Christopher Publishing House. Boston, Mass.

Social and Religious Life of Italians in America. By Rev. Enrico C. Sartorio, A.M. With Introduction by Dean George Hodges, D.D. \$1.00 net.

General Council Publication House. 1716 Arch St., Philadelphia, Pa.

The Lutheran Church in Paris. An Historical and Descriptive Sketch. By Rev. William Wackernagel, D.D., LL.D. With a Presentation of American and French Lutheran Coöperation. Cloth, 50 cts.; paper, 25 cts. net.

Sermons on the Gospels. Advent to Trinity. By Ernst P. Pfatteicher, D.D., Pastor Trinity Church, Reading, Pennsylvania. \$1.75 net.

Bobbs-Merrill Co. Indianapolis, Ind.

How to Know the Bible. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Massachusetts. Author of *Everyman's Religion, Saints and Heroes*, etc. \$1.50 net.

Fleming H. Revell Co. New York.

The Apostles' Creed in the Twentieth Century. By Ferdinand S. Schenck, D.D. \$1.25 net.

The Unrecognized Christ. By John Gardner, D.D. \$1.00 net.

John C. Winston Co. Philadelphia, Pa.

Our Neighbor. By John F. Smith.
Our Community. By Ziegler and Jaquette.

PAPER COVERED BOOKS

Edwin S. Gorham. New York.

Papers and Addresses of the Thirty-fourth Church Congress in the United States. Cincinnati, Ohio, October 23 to 26, 1917.

Carnegie Foundation. New York.

Pensions for Public School Teachers. A Report for the Committee on Salaries, Pensions, and Tenure, of the National Education Association. By Clyde Furst and I. L. Kandel. Bulletin No. 12.

PAMPHLETS

Miss A. V. Brown. Wellesley College, Wellesley, Mass.

A Private Conference of Women on Church Unity, held August 15-19, 1918, at South Byfield, Mass. An Informal Report, 1918.

Church Missions House. New York.

A Peace Message. The Joint Commission on Social Service of the Protestant Episcopal Church.

Clergymen's Retiring Fund Society. 281 Fourth Ave., New York.

Twenty-third Annual Report, for the Year Ending October 31, 1918.

Committee on Public Information. Washington, D. C.

America's War Aims and Peace Programme. Compiled by Carl L. Becker, Professor in Cornell University. War Information Series, No. 21, November 1918.

From the Author.

The Sermon in Saint Michael's Church, Germantown, Philadelphia, at the Service of Thanksgiving for the Victorious Ending of the War, Sunday, November 17, 1918. By the Rector, the Rev. Gilbert E. Pember.

International Sunday School Association. 5 West Wabash Ave., Chicago, Ill.

Educational Policy of the International Sunday School Association. Unanimously adopted by the Executive Committee, at Buffalo, N. Y., February 13-14, 1918, and unanimously ratified by the International Sunday School Convention, at Buffalo, N. Y., June 19-26, 1918. Educational Bulletin No. 1.

Making Democracy Safe for the World. An Interpretation of the Educational Policy of the International Sunday School Association. Educational Bulletin No. 2.

Organization of Religious Education Within the Community. A statement of the fundamental principles of educational administration, and analysis of current attempts at community control of religious education. Educational Bulletin No. 4.

Teacher Training. Needs, Methods, and International Policy. A statement of the teacher training ideals of the Committee on Education, with a detailed outline of the policy of the committee as it affects the school in the local church, schools of principles and methods, and community training schools. Educational Bulletin No. 5.

CHRISTMAS DURING THE CIVIL WAR

THE OLD soldier was talking to a quite large audience when I heard him.

"My happiest Christmas," he said, "was spent on the battlefield.

"We had had a hard day and little to eat, and we were tired. Up to sundown we didn't remember what day it was. And then, just as the campfires were being lighted, one of the boys yelled: 'Hey, fellers, know what day it is?' And then, all at once, we did remember.

"The other camp was not very far from us, and while we were on picket duty we had got to be sorter friendly—the sentries for the other side and us! Somebody'd often yell out, 'Hello, Yank!' and somebody else'd say, 'H'lo there, Reb!' and then there'd be a laugh.

"It was Christmas eve and the fellers in the other camp were lighting their fires, too. And then, somewhere in the darkness, someone—a boy, I guess—started to sing:

"'Silent night, holy night—
All is calm, all is bright—'

"And we stopped, quiet as dead men, to listen. And when the boy finished singing another voice—on our side this time—began to sing some cherished song. I've forgotten just which one. But I felt my eyes growing wet. And before long we were all singing together, both sides of us. And then, before long, we'd forgotten about war. And one of us, who was a preacher once, stood up and told about Christ and how He said 'love one another'. And then, somehow, I found I was shaking hands with a feller who was wearing our enemy's uniform. And other men were shaking hands, too. I don't know yet how we all got together, but somehow we did, and it was love, not hate, we felt that night.

"And that was my happiest Christmas!"
—MARGARET E. SANGSTER, JR., in the *Christian Herald*.

WITH THE WAR COMMISSION

A Letter From Bishop Lawrence— Present Condition of the Chaplains—And of the Commission

NEW YORK, December 16, 1918.

AT the quarterly meeting of the War Commission of the Episcopal Church, on Tuesday, December 10th, much time was spent in discussing the future of the commission and the budget with which the commission would come before the Churches. It was decided that the commission should appeal for \$250,000, and that the date of the appeal should be Sunday, February 9th.

The commission decided that the following kinds of war work should be financed: Chaplains, Brotherhood of St. Andrew, Women's Work, Social Service and Communities, Summer School of Theology, Churches in Europe, Merchant Marine, Diocesan Budgets, Church Periodical Club, General War-time Commission of the Churches, Overseas Work, Local Office.

In every instance appropriations will be made only to aspects of work intimately connected with the war.

The Rev. W. H. Mayers has been appointed civilian chaplain at the Naval Proving Grounds, Lower Station, Va.

The following civilian chaplains have resigned: The Rev. Messrs. W. H. Willard-Jones (Camp Perry), F. W. Pratt (Fort Bliss), G. Sherwood Whitney (Camp Hancock), John G. Currier (Camp Colt), Harwood Sturtevant (Camp Logan).

LETTER FROM BISHOP LAWRENCE

In a letter to the clergy Bishop Lawrence makes a résumé of the past year's work, and forecasts the future as follows:

"Now for the year of demobilization. Peace has come so suddenly, and the future of our army and navy is so uncertain, that we can only roughly estimate the needs. Of two things we are clear:

"First, that the period of demobilization will call upon the moral and spiritual forces of the Churches and communities with even greater insistence than the activities of war.

"Second, that the commission ought not to ask the Church for any more money than it can plan to spend wisely. We have no right to take advantage of a generous people.

"With war still active we had expected to call for \$1,000,000. With demobilization, we estimate the real need to be \$250,000. With this sum we expect to be able to discharge the responsibility which the Church has laid upon us, carrying our work up to the meeting of the General Convention in October. Sharp adjustments have been made in the figures. With the demobilization of the men there will come a quick fall in the amounts required for chaplains, and for the St. Andrew's Brotherhood, also for construction and reinforcement of the churches near the camps, as well as for all other work directly related to enlisted men.

"On the other hand, one of the most critical problems of this country during the coming year is that of the girls of our towns, cities, and villages. The officers of the national military and medical lines of service are alert to it, and we must give them strong support. The War Camp Community and the Young Women's Christian Association appeal to us for the sort of service which our Girls' Friendly Society and other Church organizations can give in a most efficient way. Personal touch and leadership are the keys to the situation. The best use of the money is in the support of personal service. It is this support which we

give. We supply not so much rent and buildings as skilled and devoted women.

"The development of a great merchant marine is a national enterprise. The ships are building. How about the moral and spiritual welfare of the scores of thousands of men who are to be on the waterfront of the Atlantic and of the Pacific? Our Church has shown an adaptability for that kind of work. We must at least make an immediate study of the conditions and opportunities.

"The quick change of population from munitions plants to industrial organizations for peace raises problems of moral and of social as well as of religious life. If our Church is to do her part in this coming year we must study and attack these problems now, while conditions are in flux."

"As the Young Men's Christian Association could not include in its budget the religious work of the Churches, for it is recognized by the government essentially as a welfare organization, and as the Knights of Columbus in their budget made provision for the equipment of their chaplains, the non-Roman Catholic Churches of the country are compelled to make an appeal to the American people for the support of their war work. Naturally such an appeal should be made together and simultaneously. For this reason our own War Commission, in coöperation with the war commissions of fourteen other Churches, agreed to make a campaign to include a common publicity and a simultaneous time for the appeal, and each communion was to have its own budget and treasurer. There is also to be a common budget composed of things that we can do together in various phases of reconstruction work, and this budget is to be apportioned to the various Christian communions participating in the campaign.

"Accordingly, a committee was formed with Bishop Henderson of the Methodist Church as chairman, Dr. John Mott, and the executive chairman of the War Commission of the Episcopal Church as the two vice-chairmen, and six others. This committee is not . . . a merger of the Churches participating, or a scheme for Church unity. It is simply facing a common task in the

spirit of fellowship and good-will. From the beginning I have thrown myself heartily and without reserve into this work. I have attended every meeting of the committee, shared in conducting a whole morning of devotion and prayer, and from every point of view have appreciated the true Christian fellowship of this relation.

"The task before us is to take the great moral and spiritual values which have come to us during the war, and which we have seen and heard in this office, and transmit this to the normal and parochial life, launch it with momentum through the existing organizations with which we are affiliated. We must carry over the values at a time in our American life when they are most supremely needed.

"Therefore, our present task is to come before the Church, and through publicity render an account of our stewardship, and then with confidence appeal to the Church to support the work of this commission in its next forward step."

PRESENT CONDITION OF CHAPLAINS

In his quarterly report the chairman of the executive committee, the Rt. Rev. Theodore Irving Reese, D.D., says:

"After the signing of the armistice one of the first orders related itself to the commissioned chaplains. No more chaplains were to be commissioned or to be sent overseas. The present candidates of the Chaplains' Training School have the privilege of resigning and returning to civilian life; or, receiving a commission, be assigned to the National Reserve Army. The last chaplain to receive a commission is Chaplain J. M. Page of our own Church.

"At present there seems to be no method in transferring our commissioned chaplains. They are transferred from camp to camp without assignment or reason. There are fourteen to-day at Camp Sherman who have nothing to do but twirl their thumbs, and last Sunday, at Camp Upton, where our own Church has been able to exert an influence, we did not have either a commissioned or a civilian chaplain.

"A personal letter of Christmas greeting was sent last week to all our commissioned chaplains overseas, and the book, *With God in the War*, will be sent as a Christmas gift to all our commissioned and civilian chaplains in this country."

SIX NEW YORK CITY PARISHES CO-ORDINATE THEIR ACTIVITIES

In a Great Union of Spiritual Force — Britain Day Addresses — Aid Will be Asked for Russia

New York Office of The Living Church }
11 West 45th Street
New York, December 16, 1918 }

FOR economy and efficiency six parishes in the central Manhattan district have formed "The Associated Episcopal Parishes of Central Manhattan". These parishes, in addition to their rectors, are served by sixteen assistant clergymen, 246 paid workers, and 1,286 voluntary, unpaid workers, including Sunday school teachers. They have on their parish lists about 18,000 names.

The six churches are the Church of the Ascension, Calvary Church, Grace Church, Church of the Holy Communion, St. George's Church, and the Church of St. Mark's-in-the-Bouwerie. This coöperation of a number of old churches is in direct line with the move-

ment gradually growing up all over the country of coördinating the work of churches in the same neighborhood, but is practically unprecedented in this city, except for the merging of three Presbyterian churches a short time ago.

The rectors of the six churches are the Rev. Drs. Percy Stickney Grant, Theodore Sedgwick, Charles L. Slattery, Henry Motet, Karl Reiland, and the Rev. William Norman Guthrie.

This announcement is made of the purposes behind the new arrangement:

"All the associated churches have extensive organizations which find their chief employment in the same general district of New York City. This district has rapidly changed. From a neighborhood of homes it has become one of business. Many to whom the churches formerly ministered have moved away, and, though they continue to come to these churches in large numbers, the churches must meet the new conditions with new methods. It is self-evident that coöper-

eration is desirable in devising these methods and applying them so that the duplication which means a waste of energy and effort be avoided.

"It is hoped and believed that as the individual members of the six associated congregations become better acquainted they will by contact and interchange of views develop an increasing enthusiasm for the great opportunities to serve humanity that await them, both as members of their parishes and as an association in the years upon which our now thoroughly unified and Americanized nation is about to enter."

The first venture of the new association was a mass meeting, called a Union Peace Jubilee, which was held in the Sixty-ninth Regiment Armory on Sunday afternoon, December 15th. The programme included addresses by the Bishop of New York, the Hon. William G. McAdoo, and Lieut. Col. Charles W. Whittlesey. Clergy from the affiliated parishes took part.

MORE ABOUT BRITAIN DAY

Further reports show that Britain's Day was so well observed in the city and vicinity that many churches were overcrowded. At the Cathedral of St. John the Divine the British Bureau of Information had a large delegation, as did the British War Relief Association, the British-American War Relief Association, and several other organizations. Here the addresses were made by the Dean of the Cathedral and the Rev. Dr. Samuel S. Drury, rector of St. Paul's School, Concord, New Hampshire.

"It is because Great Britain used her power to achieve a righteous purpose that we are honoring her to-day," declared Dean Robbins, "for the war was actually won by the British sea power. It made it possible for this free people to get ready for the struggle, it cut off supplies from the enemy, and it transported millions of men. We must not forget that 5,000,000 men enlisted from various parts of the British Empire.

"The best guarantee of the world's liberty and the surest means of a real peace is this union between these peoples of one speech, and we are not forgetting noble France. She is endeared and enshrined in our hearts. This war has leveled the barriers of language, and our dead lie side by side with hers. The war is not won until the projects for which we entered it are attained. It is only won if we can carry through to the actual signing of peace the spirit of coöperation we have shown in the war. If we return to the old nationalism as it existed before the war, then the war is lost. But if out of it we are able to progress to a league of nations, guaranteeing right and justice to all, then indeed we have won. And the war will have been justified, though millions may have been sacrificed."

"Britain entered the war, not to save Belgium, but to assert that honor can live," said Dr. Drury. "Her purpose was to maintain that honor as a virtue might live."

At Old Trinity Dr. Manning preached. The rector declared that Great Britain was right in her desire for naval supremacy.

"The American people do not wish to see any limitation placed on the power of Britain on the sea," said Dr. Manning. "We do not wish to have such a thing even suggested. We know that the naval supremacy of Great Britain is vital to her very existence. We know how well Britain has used her naval power and not abused it."

At the service in St. Mark's Church in the afternoon, Rev. William N. Guthrie, the rector, said it was sentiment and sentiment alone that built up the British Empire. He asserted it is wrong to say the empire was built either on her navy or her commerce.

The Rev. Dr. Milo H. Gates, at the Chapel of the Intercession, declared in a morning sermon that the world owes Great Britain a debt of gratitude that never can be repaid, for it was her invincible navy and her "conquering little army" that preserved the world of liberty and freedom.

ASK AID FOR RUSSIA

The American Defence Society has asked that on the last Sunday in December sermons be preached throughout the country on the need of giving economic aid to Russia. A circular letter signed by Charles Stewart Davison, chairman of the society's board of trustees, says:

"Now that the hearts and souls of all the people in this country are rejoicing over the success of right over militarism and autocracy, one important fact is apt to be overlooked, and that is the need of the party of law and order in Russia for aid in organizing her economic life and transportation facilities. Millions of people are destined to die of starvation in Russia this winter due to the fact that her transportation facilities have been destroyed. Russia is a natural granary and has an untold wealth of every food product necessary to man's support, yet to-day she lies destroyed in the grasp of a pro-German element backed entirely by German money.

"Americans know vaguely of the sacrifices Russia made in the causes of the Allies, of her millions of casualties, and the results of the revolution. At the present moment Russia looks to the allies for deliverance from the Bolshevik menace.

"Realizing the tremendous influence exerted by the ministers of this country, we are asking them to preach on Sunday, December 29th, on the need for some action being taken in Congress to see that Russia is given the help she needs."

GIRLS' FRIENDLY SOCIETY

About 250 officers and members of the Girls' Friendly Society met in Synod Hall on Thursday evening. Bishop Burch presided and made an address, and outlined some problems facing all bodies in the matter of reconstruction. Bishop Stearly followed in an address on a similar topic. Miss Elizabeth R. Delafeld spoke on the work accomplished by the American Committee on Reconstruction in devastated France. Miss Minor of the Social Service

Department of the G. F. S. sketched the part this society should take in these days of readjustment of human affairs.

The Rev. Dr. Karl Reiland related some of his observations and experiences in camps and cantonments in this country, and his more recent experiences in France. He vividly described the challenge to the Christian Church made by the new times and conditions.

A NEW MYSTERY PLAY

Adeste Fideles, a mystery play that tells the Christmas story, has been written for St. Faith's Sunday School by Marie E. J. Hobart, author of St. Agnes Mystery Plays. The children are busily rehearsing the play, which is to be given at Synod House on Saturday, December 21st, at 4 o'clock. The mystery makes the beauty and wonder of the coming of the Christ Child very real to the boys and girls taking part, as well as to the audience. On December 21st the audience will consist mostly of children, for St. Faith's Sunday School has invited its neighbors, and members of St. Michael's, All Souls', the Sheltering Arms, and St. Mary's Sunday Schools are expected to fill Synod Hall.

PROSPECTIVE ORDINATIONS

Two candidates will be ordained to the priesthood and one to the diaconate in St. Ansgarius' Chapel of the Cathedral on St. Thomas' Day, at 10:30 o'clock. Bishop Greer will officiate and preach the sermon.

On the following day, Sunday the 23rd, an ordination will be held in Trinity Church, when one candidate will be made deacon.

GRACE CHURCH, NYACK

A memorial service was held in Grace Church, Nyack (Rev. A. L. Longley, rector), on December 8th, for five boys who had made the supreme sacrifice. The chancel was banked with palms and flowers, with standards of the allied nations on either side. After the service the flowers were placed on the soldiers' monument in the city square. There are 115 names on the honor roll of Grace Church.

A SPEAKER FROM CHINA

The Church Periodical Club meets on Monday, December 23rd, at 11 o'clock, in the parish house of the Church of the Heavenly Rest, 3 East Forty-fifth street, New York City. The speaker will be Miss Mary E. Wood of Boone University, China.

TRINITY CHURCH, BOSTON, HAS BRITISH THANKSGIVING

Dr. Mann's Appreciation of England's Sacrifice—Cathedral Observes Phillips Brooks' Birthday—The Music of "America"

The Living Church News Bureau
Boston, December 16, 1918

B RITAIN'S thanksgiving service in Trinity Church was perhaps the most memorable service that Boston has seen this season. On that cold, icy afternoon of December 8th, Trinity Church was absolutely filled. Never has Dr. Mann, the rector, spoken to a more expectant and appreciative audience—and I question whether an audience has ever been more completely satisfied.

The service was arranged primarily for people of British descent in Boston. There were many prominent men in the congrega-

tion, including the British consul-general with the vice-consuls, the commander of the British cruiser *Devonshire* with sixty officers and men, Admiral Wood with his staff, Chaplain Henry van Dyke, Major Hyatt, the personal aide of General Edwards, and the presidents of the British War Relief, the British Charitable Association, the Victorian Club, and the Canadian Club. In the chancel assisting Dr. Mann, the chaplain of the *Devonshire* closed the service, pronouncing the benediction. Before the service the organist played the Westminster Abbey *Hymn of Glory* and *Rule Britannia*.

In Dr. Mann's address he said:

"We thank God for the great part that the British Empire played in this war—for England who (as the recently published papers of the German ambassador have made abundantly plain) strived for peace, who omitted no suggestion, no effort at conciliation that the dreaded war might be

averted—but England who, when war was begun and when she was tempted to stand one side, was true to her plighted word and declared war upon the invaders of Belgium—England, whose little army died almost to a man to stem the onrush of the German forces—England, who raised at home a great army of 5,000,000 out of thirty-seven or thirty-eight million—who lost 1,000,000 of those men in battle—England, whose colonies and provinces rallied to her support with that marvelous loyalty and enthusiasm—who found that the moral and spiritual bond that held her empire together was stronger than any bonds of mere force—England, who fought on all the fronts, whose army rescued Jerusalem from the Turks, never again to be allowed to return—England, whose great fleet kept its watch there in the North Sea, whose merchant marine and whose naval reserve rendered such priceless services—England, to whom we are indebted for the transport of the greater part of the 2,000,000 American soldiers who arrived in France at the crisis of affairs and were able to turn the tide—England, threatened as she had never been perhaps in all her long history, whose heart beat hard, who was fighting for her life (but who always fought fair), and who sung no *Song of Hate*—who could do marvelous things but could not boast about them! . . .

“We are looking forward to the Peace Conference, looking forward with high hope. We feel that at that Peace Conference there must be a determined effort to organize this world politically so that it shall never again go back to the old days of mutual suspicions and jealousy, and of increased armaments on every side. And so we all pray God, as we have to-day in a sense, that those who shall gather around the council table may be given the vision, and the wisdom, and the moral courage, and the mutual respect and forbearance which shall make possible at last that great League of Nations. And to that council table it seems to me that the English and the American representatives go with a priceless contribution. Other nations have their characteristics, but somehow there has been left to the English-speaking peoples the theory of government—not as a theory but a thing tested by practice and by experience—a theory which shall combine the largest possible liberty for the individual with the common good and freedom—that has slowly come down from precedent to precedent—no theory that is useless because it has not been sufficiently tried, but a practical government, which every race that has come under it has found to meet its ideals and its desires.

“And so long as this new-found recognition of our common unity—our common aim—our common destiny persist, so long it seems to me the mightiest safeguard for the future peace of the world has been erected. More than all else, as I look forward through the years, I look to this new sympathy—this new affection—this new mutual good-will—between the British Empire and the United States—the strongest safeguard for the peace, the welfare, and the happiness of the world.”

PHILLIPS BROOKS ANNIVERSARY

Phillips Brooks' birthday, December 13th, is one of the yearly events which Dean Rousmaniere established at the Cathedral eight years ago that will hardly ever be forgotten. Especially impressive was this year's commemoration.

Professor Edward S. Drown, D.D., gave a fitting tribute to the great preacher on the eighty-third anniversary of his birth. Phillips Brooks, said Professor Drown,

could take old things and turn them into new ideas, and in this ability he revealed great creative genius. He could unfold new beauties. Professor Drown recalled a sermon which had left him with two dominant thoughts: one was Phillips Brooks' ability to reverence greatness; secondly, **that the value of a gift depends on him to whom the gift is given.** As Phillips Brooks possessed a great gift, he knew how to consecrate it to be of greatest service to mankind.

Dean Rousmaniere and the Rev. Alexander Mann, D.D., of Trinity Church, took part in the service.

THE MUSIC OF “AMERICA”

The Rev. William Copley Winslow, D.D., wrote a letter in the *Morning Herald* last week on a theme of nation-wide interest. Few men can now tell us anything first-hand relative to *America*. Dr. Winslow can! He wrote:

“The tune for *America* is not a plagiarism from that used for *God Save the Queen*, as intimated in the last Sunday *Herald*. Both Lowell Mason and the English composer derived it from a German source without any knowledge of each other's act. If a plagiarism, the English and American air are both from a German composition.

“Allow me to add that Dr. Smith, the author of the hymn, stated to me that he wrote the hymn on an overcast day near the close of winter. Looking out of his window on Andover Hill, he felt depressed, when suddenly the thought flashed over him: ‘This is America, my country; and how much I have to be thankful for.’ He took up his pen and composed *America*. A little later on, when Lowell Mason hailed him on a Boston street, ‘Well, Smith, have you any lines for me to put to music?’ he handed the hymn to Mason. A few weeks later, when passing the Bowdoin Street Church (now used by the Cowley Fathers), he heard the roll of the organ, and going in there he listened to his hymn sung by the large choir and many of the Sunday school scholars. Subsequently, the hymn was sung

in public on the Fourth of July at a celebration in Park Street Church.

“My father, the Rev. Hubbard Winslow, succeeded Dr. Lyman Beecher as pastor (1832-44) of Bowdoin Street Church, and during that period Lowell Mason was organist and choir leader, and composed many of his finest pieces for hymns, and I have often heard my father and others speak of the hymns first set to music there, and particularly of *America*.”

A CHORISTER FOR FIFTY-FIVE YEARS

The Church of the Advent at its recent parish meeting adopted a resolution recording its grateful appreciation of the almost unparalleled service rendered by James W. Holland, Esq., for over fifty-five years a member of the Advent Choir. Beginning as a boy soprano in 1862, in the Old Green Street Church, continuing as a tenor on Bowdoin street, and afterwards for over a generation singing God's praises in the present church building, Mr. Holland glorified God not by his voice alone but by his life. The corporation rejoices that his connection with the parish as vestryman will continue.

THE CHRISTMAS EUCHARIST

Dean Rousmaniere made the following announcement yesterday in the Cathedral relative to the Christmas celebration of the Holy Communion:

“The message of the Bishop asks that Christmas Day be a time when all the members of a family receive the Holy Communion together. Many of us are making our plans for a family Christmas. We look forward to gathering with those we love for the happiness of a festival day. Let us include in our plans the great happiness of coming together to our Father's Table. Some of the family are away. Try to bring them back in time. Some cannot come back. Write them of this plan for a family Communion. Tell them the hour when you will be remembering them in the Cathedral. Perhaps they can receive the Holy Communion where they are at the same hour.”

RALPH M. HARPER.

PENNSYLVANIA INAUGURATES A DIOCESE-WIDE CAMPAIGN

Of Missionary Organization and Education—Dr. Patton to Conduct Evening Services

The Living Church News Bureau }
Philadelphia, December 16, 1918 }

THE every-member campaign, just launched by sending the plans to the clergy with the request that the matter be brought before groups and organizations at the earliest possible moment, to pave the way for formation of a committee in every congregation, is perhaps the most comprehensive attempt ever made to spiritualize and vitalize the Church in this diocese for its mission among men.

The problems connected with such a campaign in a diocese the size of Pennsylvania were many and perplexing. With the exception of the diocese of Massachusetts, which has under way a somewhat similar project, a campaign of this nature has never before been attempted. The committee chosen by the Bishop has, however, done its work well, and has provided for thirteen weeks of intensive spiritual preparation and organization followed by three weeks of educa-

tional effort, centering the first week around the parish, and the second week around the work of the diocese, while the third is to be devoted to the Church's mission to the world.

The committee presents its “outline plan” in tabular form, as follows:

“Object: To engage the interest and coöperation of every member in fulfilling the Church's mission; the word mission being used in the larger sense as meaning *the work God has given us to do*.

“Preparation: (1) Announcement of the campaign in every parish, and prayer in its behalf at all the services beginning with the first announcement. (2) Organization of committees (sub-committees) to coöperate with the central committee of the diocese. (3) Advent and Christmastide preparation, December 8th to January 11th; theme, Theory and Practice of Prayer and Worship. (4) Epiphany preparation, January 12th to February 22nd; theme, Our Membership—A Call to Service. (5) Lenten Prayer preparation, February 23rd to March 9th; prayer circles and special services of intercession. (Leaflets will be provided and announcements made of special services of intercession in central churches.)

"Conduct of the campaign: (1) Parish week, beginning Sunday, March 9th. Services in every parish, bringing to every member the different local needs and the opportunities afforded by each parochial organization. (2) Diocesan Week, beginning Sunday, March 16th. Services in a central point in each district, with an exhibit of charts which will vividly present work, needs, and opportunities in the diocese. (3) The concluding week, beginning Sunday, March 23rd, will be the intensive week, conducted by the Rev. Robert E. Patton, D.D., with addresses and conferences on the world-wide mission of the Church. (4) The every-member canvass on the last Sunday of the campaign, March 30th, will have as its object the enlistment of every member for service and giving in winning the world for Christ."

SUCCESSFUL EVENING SERVICES

The Chapel of the Mediator is having a series of special services of somewhat un-

conventional nature, and its problem of the evening service seems in a fair way to being solved. Last Sunday evening there was a congregation of four hundred people, many of whom were not Churchpeople or even regular churchgoers. On one Sunday evening of the month the vicar uses the sermon time in answering questions, thereby finding opportunity to combat many erroneous ideas and to show the position of the Church in all its persuasiveness. The service is preceded by a short meeting for men which has had an average attendance of seventy-five.

BISHOP LEONARD HONORED

At the recent triennial meeting of the assembly of the Society of Colonial Wars, held in Philadelphia, the Rev. Dr. Hutchins declined reelection as chaplain general, an office he had held for many years, and the Rt. Rev. W. A. Leonard, D.D., was chosen in his stead.

DEAN DE WITT AND WESTERN THEOLOGICAL SEMINARY PLANS

To Secure More Men for Holy Orders — Two Letters from Chicago Soldiers — Memorial Services

The Living Church News Bureau }
Chicago, December 16, 1918 }

DEAN DE WITT, in writing of present conditions at the Western Theological Seminary, where, he says, nothing of general interest has marked the usual quiet course of the academic economy, has none the less supplied us with facts and opinions that will interest many throughout the Church. He says:

"The seminary has been congratulated upon the fact that it has been able to pursue its usual routine without serious inconvenience on account of the war. With some students in each class and with the regular schedule in full working order, the fall term now drawing to a close has been one of the most satisfactory periods, so far as its scholastic work is concerned, within the experience of the institution. The financial support of the institution has, of course, suffered, less than one-half of the usual subscriptions having been so far received. However, the great relief enjoyed through the increase to the endowment funds of the seminary through the efforts of the Church Club, and other individual gifts amounting during the year to over \$58,000, has relieved what would otherwise have been a very serious situation.

"The great question before the Church at the present time—a question which has assumed increasing proportions during the past ten years until now it is perhaps regarded as of the first magnitude among all Church interests, namely, the immediate supply of several hundred candidates for holy orders, is one which is pressing upon the theological seminaries. To find these men is primarily the business of the Church at large, acting organically through the General Board of Religious Education. The matter is of such critical moment that the G. B. R. E. has engaged the cooperation of the Church War Commission, which latter body at its December meeting is expected to take favorable action in the matter of inaugurating some sort of a general campaign. "It is a question both of men and money.

It is thought that the military experience of a large number of our young men will have resulted in turning their attention toward the vital importance of religion, and that many will be found who desire to devote their lives to the service of God and man in the ministry of the Church. Just because there are a thousand times more poor men than rich men in the world, it is a thousand times more likely that men who will present themselves as desirous of a commission in the Church will be men for whose education for her own service the Church must, and in justice ought to, make adequate provision. It is quite as reasonable that young men should be required to pay their own expenses in the training camps of the army and navy for the service of their country as that they should be required to pay their own expenses in our theological seminaries for the service of the Church. Indeed, the fact that officers of our army have been obliged during the recent war to pay for their own equipment as a condition of their receiving commission as lieutenants, captains, and majors, has not only deprived the nation, in many instances, of valuable services, but has shocked the sense of justice when the matter has come to the attention of the mass of our people. Neither the men nor the money will be brought into evidence unless our people individually respond to the emergency, in our dioceses, parishes, and missions. Will they do so?"

TWO LETTERS FROM THE FRONT

These extracts from letters by two of our men in France will be of interest. The first letter was sent on November 1st by Captain N. B. Clinch, 129th Infantry, A. E. F., chaplain of the Thirty-third Division. Captain Clinch resigned his duty at Emmanuel, Rockford, to enter the service. He writes:

"We get almost no reading matter. They may get it in the back areas but we do not. I have met but one American Church chaplain in the six months I have been in France, and not one of the many representatives of the Church whom I read of as coming over here.

"We have just come out of the front lines after a stay of forty-three days, taking part in the offensive that started on September 26th. I did not have my clothes off once

for thirty days. Our losses were 'not a few' and I am pretty well worn out."

The other letter was written by Sergeant William M. Garrette, Company G, 365th Infantry, A. E. F.—a colored regiment at the front—to the Rev. J. H. Simon, priest in charge of St. Thomas', Chicago. The letter is dated October 3rd:

"Dear Father in God:

"I am a member of the Protestant Episcopal Church, and one of your children and a follower of the Cross. I am here fighting against Lucifer, and the devil and his work each day, and here in this European country in the trenches I am suffering for the Word of God. It is my request that I be furnished one of the Episcopal Prayer Books and Hymnals, that I may be able to fight under the blood-stained Cross of my blessed Lord and Saviour Jesus Christ, as well as for democracy. I am placing God in this battle before me. I am of good faith, and believe that He will carry me through. For many nights I have sat in my tent after bed hours praying with my tent-mate, and have wiped the mote from his eyes, and am leading him in the road of righteousness which leads to heaven; although the other boys scorn us and call us everything but the children of God.

"But, father in God, remember that I am of good faith and believe that Jesus Christ will lead me through. I am having trials and temptations to make me give up the faith, but am still clinging to the Cross and fighting for the Kingdom of Heaven. I am always humming that hymn in our hymnal which goes like this:

"The Son of God goes forth to war,
A kingly crown to gain."

"From one of your children,
"WILLIAM M. GARRETTE."

MORE MEMORIAL SERVICES

A beautiful memorial service for Captain Franklin Wood, Sergeant Warren Hallack Brust, and Private John Wilson, who died for their country, was held on Sunday afternoon, December 8th, at their parish church—Trinity. The Rev. S. R. S. Gray, now priest in charge, conducted the service and preached. The choir, of which Sergeant Brust was major soloist in 1909, sang some exceptional music. Sergeant Brust was awarded the Frederick T. Haskell medal for general excellence in 1913, the highest honor in the parish for choir work. He joined the 131st Regiment in June, 1916, and served on the Mexican border till the trouble there was over. He enlisted again in March 1917, and arrived in France on Decoration Day. There he saw continuous fighting, was gassed twice, and wounded twice. He died in a hospital "somewhere in France" on October 6, 1918.

Captain Franklin Wood, son of Mr. George S. Wood, and brother of two other officers in the army, served on the Mexican border in 1916. He trained with the Thirty-third Division at Camp Logan, Texas, was commissioned second lieutenant in December 1917, and first lieutenant in March, 1918. He was at the front in France from June 20th to October 9th. He was commissioned captain on September 22nd for gallantry in battle, and fell leading his company at Boissieu du Chaune, near Verdun, on October 9th.

No records are available of Private John Wilson, the other gallant member of Trinity, for whom the service was held.

Trinity has contributed \$707 for United War Work and as a memorial. The parish has more than sixty stars on its service flag.

DEATH OF A LEADING LAYMAN

We record with deep regret the death of Mr. Robert B. Gregory, which occurred on

Saturday, December 14th. Mr. Gregory has long been a leading business man here, having been connected with the well-known music firm of Lyon & Healy continuously for 54 years. He became president of this company and at his death was its vice-president.

Mr. Gregory was born in Jonesville, Mich., in 1848, and has lived in Chicago since 1863. For many years Mr. Gregory was foreign buyer for his firm, and as a result had a large acquaintance and interest abroad. He was one of the founders of the Chicago Savings Bank and Trust Co., and among the city institutions and organizations in which he took an active part was the Chicago Legal Aid Society.

His church connections and activities were many. He was long a member of the vestry of Grace Church, and at his death was a vestryman at Trinity. He was a trustee of Waterman Hall, and a director of the Church Home for Aged Persons. His wife is Mrs. Addie Hibbard Gregory, well-known for her good work in the Church in this diocese.

Mr. Gregory was buried from Trinity Church on Monday afternoon, December 16th, Bishop Anderson officiating, assisted by the Rev. P. C. Wolcott, D.D., rector of Trinity Church, Highland Park, and the Rev. S. R. S. Gray.

BRIEF NOTES

The telling appeal of the Advent Call to some organizations of the Church appears from the action of the local chapters of the Daughters of the King, all of which responded splendidly. The call has been the latest means of the order's steady growth.

The missions of Holy Trinity (Stock Yards) and St. Philip's, both in charge of the Rev. B. A. Turner, have been making distinct advance. The women of Holy Trinity recently earned \$300, which will enable the mission to pay all its accumulated debts for the year. At St. Philip's the women, too, earned \$400 at their annual sale. This congregation has paid in full its missionary pledge for 1918, and has increased the amount of next year's pledge. Considerable repairs and improvements have been made in both missions.

H. B. GWYN.

CHAPLAIN ROBESON RECOVERING AFTER WOUNDS

CHAPLAIN J. M. ROBESON, senior chaplain of the 119th Infantry ("Old Hickory") division, during the recent drive in Flanders was injured by a German bomb, having two ribs broken and other cuts and bruises. In a letter to Bishop Darst under date of November 9th Chaplain Robeson states that he is practically recovered from his injuries.

CANON SCOTT CONVALESCENT

THE REV. CANON SCOTT is convalescent in a London hospital, and late reports declare that no operation will be necessary as a consequence of his wound. His condition was extremely critical for a time.

RESIGNATION OF PRESIDENT LUTHER

PRESIDENT FLAVEL LUTHER, Ph.D., LL.D., of Trinity College, Hartford, Conn., has sent his resignation to the board of trustees, to take effect July 1, 1919. His reason for retiring is his advanced age. He is 70 years old, has been a member of Trinity College faculty since 1883, and president since 1904.

NEW ALTAR FOR CHURCH IN NORRISTOWN, PA.

ON SUNDAY in the octave of All Saints' Bishop Rhinelander blessed what is perhaps one of the most beautiful altars in the diocese of Pennsylvania. Recently erected in All Saints' Church, Norristown, it is a thankoffering made possible by a bequest in the will of the late Miss Elizabeth Swift, for many years a communicant and benefactress of the parish. The church, parish house, and rectory were built largely by gifts received from Miss Swift. About five years before her death Miss Swift began a series of improvements that have added much to the beauty and dignity of the church. It was planned to have them culminate in a beautiful altar, and now the altar has completed the whole scheme as



ALTAR AND REREDOS
ALL SAINTS', NORRISTOWN, PA.

originally planned. Altar and reredos are of French Caen stone. The figures, bas-relief, and other carvings, exquisitely wrought, together with the almost perfect proportions, present a very pleasing effect. The theme is the work of the Holy Spirit. The central figure is the Christ, "raised by the Spirit", with the light grave clothes, wound prints, and corona. The bas-relief on the gospel side represents the Holy Spirit in the Incarnation. It is the Annunciation. The figures of the Blessed Mother and the Angel are strong and true. The depth of the carving is fully three inches. The bas-relief on the epistle side represents the work of the Holy Spirit in the Church—Pentecost. In this relief there are in all eleven figures. The outer figures are Saints Peter and Paul, and surrounding figures and bas-relief are twelve canopied angels. The central figure and the bas-reliefs are under pierced canopies exquisitely carved. The canopies are of the richest and most ornate Gothic, with very few joints, and therefore of necessity carved from good-sized blocks. All the canopies are ceiled and have been carved from the solid, from which the canopies also are carved. Above all are beautiful moldings, pierced crestings, and carved pinnacles.

There are two spacious gradines, also a roomy tabernacle containing a cedar-lined steel safe. On the stone door of the tabernacle is carved a descending dove within a triangle.

The altar itself is perhaps the most attractive part of the whole. There is an unusual richness of deep carvings. The front is a series of Gothic arches supported by clustered columns. Between the columns are shields containing the implements of

the passion. The grape-vine and wheat-ear are used with artistic effect in molding and elsewhere. The altar is 9 feet 3 inches long, the reredos about 15 feet square.

The architect is Mr. Edward T. Boggs, who has shown great skill in applying Gothic principles. Mr. Boggs has for many years been an active communicant of the parish. The actual work of carving and building was done by the firm of Mr. John Brockhouse of Philadelphia. Mr. Brockhouse personally carved the larger figures and the bas-relief. The models were made by Mr. Frank Juran.

At the same time were blessed a beautiful Gothic sanctuary lamp erected to the memory of Mary S. Nickklovs, mother of the parish organist, and six specially designed candlesticks. The lamp, in keeping with altar and reredos, was given by members of the Nickklovs family. The candlesticks, designed by Mr. Boggs, are part of Miss Swift's gift. Mr. Boggs is responsible also for the many other beautiful furnishings put in All Saints' Church during the last eight years.

DEATH OF REV. S. D. PHILLIPS

THE REV. STEPHEN DECATUR PHILLIPS entered into rest on October 29th, in the Episcopal Hospital, Philadelphia. His funeral was private, due to the prevailing epidemic. Archdeacon Phillips officiated, assisted by the Rev. Messrs. Logan, McDuffy, Harewood, Bright, and Cochran. Interment was in Eden cemetery.

The Rev. Mr. Phillips had been practically an invalid for twelve years. He was ordained deacon in 1894 by Bishop Randolph and priest in 1897, by Bishop Whitaker. For a few years after his ordination he took charge of Hope Church (colored), Manchester, Va. He then removed to Philadelphia, where he became assistant to the Rev. Dr. Phillips, rector of the Church of the Crucifixion. In 1900 he became the assistant priest in St. Augustine's Church, Camden, N. J. Later he accepted the position of rector of St. Philip's Church (colored), Buffalo.

BROTHERHOOD NOTES

THE ARMY AND NAVY DEPARTMENT of the Brotherhood of St. Andrew is advised from the office of the chief of staff in Washington that there will be a million men in the home camps for at least a year. These men will come in large numbers from overseas, and during the slow process of demobilization will be in greater need of service than ever before.

Benjamin F. Finney, chief secretary of the Brotherhood's army and navy work, states that the plan is to remain in the field for the coming year at the fullest possible strength. Not only are all the old secretaries to be retained, but new men are being recruited for this work, which has called already more than seventy consecrated laymen. The call to this field is imperative. Volunteers will be assured of no curtailment of plans for at least a year.

The Army and Navy Department has sent to every Churchman on its lists a Christmas letter and an attractive Christmas card. The card, which is of celluloid, shows a picture of the Nativity and has the following verse:

"ON EARTH PEACE, GOOD WILL TOWARD MEN
"Only through Me! . . . The high call comes pealing
Above the thunders of the battle plan:
Only through Me, can Life's red wounds find healing;
Only through Me, shall earth have peace again."
On the reverse side of the card is a kalendar for the coming year.

DEATH OF REV. HENRY WORMHOUT

THE REV. HENRY WORMHOUT died at St. Michael's Home, Mamaroneck, N. Y., on Wednesday evening, December 4th. He was a native of Holland, but spent most of his life in England, where he received holy orders at the hands of the Old Catholic Bishop Matthew. He came to this country and was received into the diocese of Fond du Lac December 14, 1914, working in the Belgian missions in Green Bay and on the Door county peninsula.

The Rev. Mr. Wormhout became chaplain of St. Michael's Home, Mamaroneck, N. Y., a few days before Advent Sunday, 1916. He served faithfully and acceptably for two years, saying his last service there on Advent Sunday, 1918. The following day, Monday, December 2nd, he was taken to the hospital at Port Chester, N. Y., where he died. The burial office and requiem was at St. Peter's Church, Port Chester, the rector, the Rev. H. B. Heald, officiating. Interment was at Port Chester.

FUNERAL OF REV. W. W. BARNES

THE REV. WESLEY WELLINGTON BARNES, brief notice of whose death appeared in THE LIVING CHURCH of December 7th, was one of the most prominent and active priests of the diocese of Nebraska. His body, shipped from New York City, arrived in Nebraska City on Thursday, December 5th, lying in state in the parish church throughout the afternoon. From sunset to dawn watch was kept at the doors of the church by members of the Knights Templar, and a holy vigil was kept in the chancel by the diocesan clergy. At 6 o'clock Friday morning the Holy Eucharist was celebrated by the Rev. W. A. Mulligan, and at 7:30 requiem Eucharist was celebrated by the Rev. James Noble, the epistle being read by the Rev. Thomas J. Collar, and the gospel by Canon Marsh of Blair. Interment was made at Tecumseh, where Mrs. Barnes, who was Miss Mary Chittenden, will reside with her little daughter at the home of her parents. Bishop Williams was unable to be present on account of his illness in Omaha.

DEATH OF ANNA L. LAWRENCE

A TEACHER of great ability and spiritual force passed away with the death on December 4th of Miss Anna L. Lawrence, principal for the last ten years of Hannah More Academy, at Reisterstown, Maryland, and a member of its faculty since 1896.

Miss Lawrence was born in Burlington, Vt., the only daughter of the late L. L. and Mrs. Lawrence, and as head of the large institution at Reisterstown had won admiration both for herself and for the school. Trained in the classic languages, she had also developed a specialty in Church History, which she taught to her girls most effectively, writing her own textbook when nothing already written seemed to her to meet the needs of the girls she was schooling in Christian womanhood.

Miss Lawrence is succeeded as principal of the school by Miss Mary L. Bliss, who has been associated with her there for fourteen years, and is a sister of the Bishop Coadjutor of Vermont.

MEMORIALS AND GIFTS

A NEW PIPE ORGAN has been dedicated in the Church of Our Saviour, Plainville, Conn. (Rev. Robert H. Burton, rector). It is a memorial to the Rev. Mr. Wells, the

first rector, father of the Rev. E. Livingstone Wells of Hartford.

ST. JOHN'S HOSPITAL, Jackson, Wyoming, is the fortunate recipient of a gift of \$10,000, through the good offices of Dr. C. W. Huff. The giver desires to remain unknown, but has been tendered the sincere thanks of the community. The sum will be used to enlarge the building, install steam heat, and add to the equipment.

IN KING ALBERT'S WINE CELLAR

IN HIS recent book on the exciting early days of the war in Belgium, Hugh Gibson relates this incident of King Albert:

"After talking shop with the two colonels, he turned to me for the latest gossip. He asked me about the story that the German officers had drunk his wine at the palace in Laeken. I told him that it was generally accepted in Brussels, and gave him my authority for the yarn. He chuckled a little and then said, in his quiet way, with a merry twinkle: 'You know I never drink anything but water, and it was not very good wine.' He seemed to think that he had quite a joke on the Germans."

ALABAMA

C. M. BECKWITH, D.D., Bishop

Summary of Missionary Campaign

THE SIX congregations participating in the recent city-wide every-member canvass in Mobile held a joint evening service in St. John's Church on December 8th, when enthusiastic reports were presented. Subscriptions for missions were increased by \$2,302, making a total of \$3,039. Subscriptions for parish support increased from \$7,671 to \$9,749. St. Paul's, Whistler, with fifty-one communicants, reported a gain of 300 per cent., but could give no exact figures owing to the treasurer's illness. St. John's reported a large increase with results not all in. St. Paul's, Springhill, and the Good Shepherd, Mobile, showed over 95 per cent. contributing and every contributor giving to missions. It rained constantly during the campaign. If usual winter weather had prevailed the gains would have been greater. The results are best summed up in the comment of one of the committees in answer to the question, "What is the effect upon the men making the canvass?" "Great encouragement and new vision."

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Reception — Girls' Friendly Society — Advent Call

A RECEPTION was recently given to the Rev. George M. Brewin and Mrs. Brewin in the parish of the Church of the Evangelists, Oswego, in recognition of their splendid work in the epidemic. The rector and his wife made no less than 750 visitations to give help. The parishioners presented gifts of mahogany furniture.

THE ANNUAL MISSIONARY SERVICE of all the Girls' Friendly Society branches in Syracuse was held in Calvary Church, December 4th, the address being made by the rector of the parish. At the business meeting reports were made and officers elected: Miss Mary Wilson is president, and Mrs. Ethel Burt Mosuer is secretary.

EARNEST EFFORT has been made to make the Advent Call effective. In many parishes the rectors sent out special letters, urging a welcome for the messengers and asking real coöperation.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Girls' Friendly Society—Advent Call—Daughters of the King—Deaconesses Organize

THE DIOCESAN COUNCIL of the Girls' Friendly Society met in Christ Church parish, West Haven, on December 14th. The annual service was in the church that evening, the Rev. George H. Heyn being the special preacher. Conferences for members and associates were held on December 15th, the subject being Proper Balance in G. F. S. Work.

THE NEW HAVEN CLERICAL ASSOCIATION voted to honor the Advent Call by appointing a united service at Trinity Church on December 5th. The preacher was the Rev. M. George Thompson. Daily noon-day services in Trinity Church during the week consisted of devotional music, prayer, and thanksgiving.

THE ADJOURNED ANNUAL COUNCIL of the Daughters of the King was held in St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), December 5th, with an attendance of over one hundred and fifty delegates. The Holy Communion was celebrated by the rector, and the Rev. Stewart Means, D.D., preached. At the business meeting reports showed thirty senior and four junior chapters at work. The report on extension of the order showed increased activity in several centers, and signs of healthy growth. Steps were taken to send a delegate to the General Council, and to special conferences of the order. A motion was carried asking for a place on the programme of the pre-convention conference for the dissemination of information in regard to the order. The chair was also asked to appoint a committee to take steps toward synchronizing the work of the order in New England with that of the provincial synod. The new president is Mrs. W. W. Rice of North Haven; the corresponding secretary, Mrs. G. J. Fallows of Hartford. At the close of the morning session Miss Behlen-dorf, the general secretary, made an address. In the afternoon, addresses were made by the Rev. Philip Pearson on The New Parish in the New Day, and Woman's Part in It; by Mrs. Stewart Means on her experiences as a hostess in a community war service house; and by the Rev. W. A. Woodford on The Importance of the Observance of the Rule of Prayer.

IN NEW HAVEN in September, under the direction of Bishop Acheson, a chapter of deaconesses was formed along the line of similar chapters in other dioceses. The object is to forward mutual sympathy and coöperation among members and to facilitate representation at general meetings.

IN BROOKLYN there is an old church, dating back a century or more, in which only occasional services are held. On All Saints' Day it is the custom to gather in the old church, with its memories of Revolutionary days, and hold a memorial service. The service this year was beautiful and impressive.

THE CHRISTMAS PAGEANT given in St. Paul's Church, New Haven, a year ago, will be given again this year on the Sunday afternoon after Christmas. The pageant, conceived and arranged by Miss Mildred Cook, a member of the congregation, is entirely Churchly and reverent, and helps to set forth the Christmas spirit. The speaking parts are taken by the choir and congregation, and the actors comprise the clergy, Church officers, and leading members of the congregation.

AT A SERVICE of Thanksgiving in St. James' Church, Danbury, on December 1st,

to celebrate the close of the war, an offering of \$53,000 was presented. This money will be used to clear a debt on the church and to erect a parish building as a memorial of the war's ending.

THE WAR SAVINGS SOCIETY of the Trinity (New Haven) branch of the G. F. S. now has a membership of twenty-nine. Up to November 1st they had purchased \$645 in war stamps and \$39.75 in thrift stamps. The society also bought \$2,050 in Liberty bonds.

FROM DECEMBER 6TH until December 8th the Rev. William A. McClenthen, D.D., conducted an Advent mission in Christ Church, New Haven, similar to the one held last year.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Bishop's League — Diocese Exceeds Apportionment

THE BISHOP has recently organized a Bishop's League, to increase the interest of individuals in the missionary work of the diocese and to secure more money for Church extension without increasing the apportionment on the parishes. Effort is being made to secure several thousand members for this league. Bishop Darst will enroll each member in his "Bishop's League" book and send to each a membership card.

EAST CAROLINA again occupies an honored place on the roll of dioceses which have not only paid their missionary apportionment but far exceeded their quota. The apportionment is \$6,270, but to December 1st there has been paid \$8,611.13.

ST. MARY'S CHURCH, Kinston, has been without a rector since the departure of the Rev. J. H. Griffith. The vestry is sparing no pains to procure a rector, and the neighboring clergy are ministering to St. Mary's, services having been conducted by the Rev. D. G. MacKinnon, D.D., and the Rev. J. H. Gibboney on two Sundays in November.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.

Statistics—Missionary Apportionment—Home for the Friendless

THE CONVENTION *Journal*, just distributed by the secretary, Mr. S. E. Shannahan of Easton, gives statistics for the year. According to the table there are now 2,024 Church families and 6,427 parishioners. The Sunday schools claim 1,406 scholars and 189 teachers. During the year 166 baptisms and 72 confirmations were reported. Contributions show a total of \$3,124.92 for missions, including \$1,326.28 for diocesan missions. The total contributions are \$41,880.50.

THE DIARY of the Bishop, given in the *Journal*, shows that at the advanced age of 86 years Bishop Adams has frequently preached three times on a Sunday, often riding for thirty miles between appointments. There have been many changes in the clergy list during the year, but now nearly all places are filled.

THE SPECIAL EFFORT to pay the missionary apportionment is achieving results, especially in the middle convocation. Several parishes in Queen Anne's county are planning special offerings, in addition to the apportionment. Much credit is due to the Woman's Auxiliary for the increased amounts in the various parishes.

THE HOME FOR THE FRIENDLESS at Easton, maintained largely by the diocese, has been able to pay off its outstanding obligations through a special appeal for \$500. The total received in pledges was \$1,200. The annual Thanksgiving offering for the home showed an amount double that of last year. The home will thus be able to take care of several more children.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Coadj.

Advent Call

THE ADVENT CALL was splendidly met at Grace Church, Cedar Rapids. There was a daily Eucharist and daily matins, and even-song with meditations on the Office and Work of the Holy Spirit were held. On Thursday, the Rev. George Long conducted a quiet day for women, with a series of meditations on prayer.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop

Thanksgiving—Cathedral Club—Advent Call

THANKSGIVING DAY was observed in Louisville by a united service of the four central parishes at St. Paul's Church, Bishop Woodcock being the preacher. It is noteworthy that the united service this year was the Holy Communion instead of morning prayer and sermon as always before. A community service was arranged by the Louisville Ministerial Association and held at Keith's Theater. Dean McCready presided, and ministers and laymen of various denominations participated. Most of the parishes held services. In the afternoon a Harvest Home reception was held at the Home of the Innocents, a Church institution for foundlings and children. The usual reception at the Orphanage of the Good Shepherd, held on Thanksgiving Day for the past twenty-five years, could not take place this year as most of the boys were ill. Many friends, however, sent their usual donations, and in most churches the offerings were for this purpose. The Bishop has recently issued an appeal to Churchmen to preserve the very existence of the orphanage, stating that unless it is responded to adequately, the board of guardians must close its doors. This appeal has met with generous response, and most of the \$2,500 asked for has been given.

THE MEN'S CLUB of the Cathedral gave an entertainment on Thanksgiving night, the proceeds of which will be devoted to their annual New Year's Day tree for overlooked children. Each child is presented with a toy and some useful article of clothing, and a number of Christmas baskets are sent to worthy families. Attendance and financial returns both were much larger than for several years past.

MUCH TIME and effort was expended by the women in connection with the Advent Call. After months of preparation, seriously handicapped by the influenza ban, about one hundred messengers went out, after receiving their commissions at a most impressive service. Bishop Woodcock evinced great interest, and issued a circular letter explaining the plan. In the country and outlying districts, and in the smaller places where it was not feasible to send messengers, a full explanatory letter, with pledge cards, prayer leaflets, and Bible readings, was mailed, so that even the most isolated Churchwomen were reached. So far reports, though incomplete, are most favorable. As soon as all reports and pledge cards are returned, plans will be made for a follow-up movement.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

St. Clement's, El Paso—Epidemic—New Mission

IT IS HOPED that an assistant for St. Clement's parish, El Paso, Texas, may soon be secured, as the rector cannot do the pastoral work alone. The Rev. F. B. Pratt had accepted a curacy, but was forced to give up later as a result of a nervous breakdown. A unique confirmation service was recently held in El Paso. On account of the epidemic the churches were closed, and the class was presented on the rectory lawn.

MISS MATTIE C. PETERS, missionary at San Juan Indian Mission, Farmington, reports that during the epidemic twenty-seven Navajos were housed in wards and tents, and many more were ministered to in their own "hogans". Three boys and one girl died at the mission. Two boys who waded the river to reach the hospital lived only three days. "Sister" Ireland, superintendent of nursing, buried without assistance three of the boys. Miss Peters was obliged to do the cooking. Miss Olcott, in charge of teaching, Mrs. Gray, assistant nurse, and Lucina, the Navajo interpreter, are the remaining members of the staff—all overtaxed during the epidemic.

THE CHURCH at Farmington recently bought a rectory, on which no debt was incurred.

ST. THOMAS' CHURCH, Hagerman, is a new mission recently organized by the Rev. E. S. Doan, priest in charge of Roswell. Besides his home congregation, Mr. Doan each Sunday morning holds a service in the New Mexico Military Institute, which has an enrollment of about 400.

THE CHURCH OF THE HOLY FAITH, Santa Fé, during the current year, through the adoption of a new budget system, has cancelled a debt of \$250 and increased the rector's salary. It is determined to meet all obligations as they come due.

NORTH DAKOTA

JOHN POYNITZ TYLER, D.D., Miss. Bp.

Influenza—Deanery

ON ACCOUNT of the epidemic many churches have been closed for some time, and Christmas services may be omitted in several places.

AT A DEANERY meeting, recently held in Mandan, the clergy were urged to introduce the *Christian Nurture Series* into their Sunday schools.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Union Service of Thanksgiving—Britain's Day

THE NEW Rialto Theater of Tacoma was the scene of a union service of thanksgiving on Thanksgiving Day. The mayor of the city asked Bishop Keator to arrange the programme, which included hymns and prayers, and ten-minute addresses given by a Jew, a Roman Catholic priest, and a Presbyterian minister. The Rev. Father Hylbos of the Roman Catholic Church, who was to have taken part, died at 9 o'clock on Thanksgiving morning. The theater was crowded, and the service was most hearty.

BRITAIN'S DAY, celebrated on December 7th, was observed by virtually all Seattle churches on Sunday. St. Mark's (Rev. Ernest V. Shayler, rector), being a lineal descendant of the ancient British Church, had unusual opportunity for a testimonial to Britain's work as an ally in war and peace. A special Eucharist of thanksgiving was sung, including the *Gloria* from Mo-

zart's *Twelfth Mass*. At this service the rector preached on America's Tribute to Britain, and at the evening service an address was made by Sir Charles Tupper, K.C.B.

THE REV. MAURICE J. BYWATER, rector of St. John's Church, Seattle, ministers to the sailors of the S. S. *Iroquois* and the *Chippewa*, where he is generally treated like a regular chaplain. At the service is every man not on duty—a most masculine congregation. His son, Private Maurice J. Bywater, loyally over the top at St. Mihiel, has written home some of the things a fellow needs to know, things that Chaplain Bywater transmutes into sermons and wise counseling.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Noon-Day Victory Services

DURING ADVENT, noon-day victory services are being held at Trinity Church, Pittsburgh, with addresses on the general subject of Reconstruction Thoughts. The speakers have been the Rev. Dr. W. J. Holland of Carnegie Institute, the Rev. Dr. H. T. Kerr of the Presbyterian Church, who spent considerable time in France during the war; the Rev. Dr. S. B. McCormick, chancellor of the University of Pittsburgh; and the Rev. Dr. J. R. Wightman, chaplain of the Laymen's Missionary League.

SOUTH DAKOTA

HUGH L. BURLISON, D.D., Miss. Bp.

Epidemic—Deaneries—College work

THE EPIDEMIC has crippled Church work in South Dakota, as everywhere else. Churches were closed for several weeks, and now are to reclose.

AT THE last convocation the district was divided into rural deaneries so that the Church could begin to touch the rural work so sadly neglected. For many communicants in small communities no regular services have ever been held.

A MISSION is to be held in St. George's Church, Redfield. The missionary in charge is the Rev. W. H. Talmage, and the missionaries are to be the Rev. F. B. Bartlett and the Rev. Paul Roberts.

WITH THE DEMOBILIZATION of the Students' Army Training Corps, the college centers have been disorganized. In Brookings there has been a regular social hour on Sunday evenings. The boys from the college have supper, which they get themselves with the help of the young girls of the mission, and a general good time until the evening service, to which many remain. This plan, very successful, will undoubtedly be continued as a regular feature of work among the students.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Emergency Hospitals

ALMOST ALL the churches in the district have been closed a good part of the fall because of the influenza. At Pullman the church was closed for six weeks, and both church and parish house were used as hospitals for S. A. T. C. men. The parish house at Yakima is still being used as a hospital.

TEXAS

GEORGE H. KINSOLVING, D.D., Bishop

New Church — *Texas Churchman* — Diocesan Council

ST. GEORGE'S MISSION, Port Arthur, under the energetic leadership of the Rev. G. B.

Norton, D.D., is striving to build a concrete church to replace the little chapel destroyed in the 1915 storm. The foundations are already set on a centrally-located lot.

THE *Texas Churchman* is now published in Houston, and the Rev. Charles Clingman has taken over the editing of it. He succeeds the Rev. Joseph Carden, who has done the work for the last two and a half years.

THE ANNUAL COUNCIL of the diocese will be held in Christ Church, Tyler, on January 15th and 16th.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Bishop's Guild—Parish Finance—Chapel of the Nativity

ON DECEMBER 5TH, the Bishop's Guild met in St. Alban's parish hall. The guild, an organization of Churchwomen, assembles twice a year that the Bishop may lay before them the work of Church and diocese, and explain various movements toward which they should bend their energies. The Bishop spoke of the Board of Missions and its great present need of funds; also of Bishops Brooke and Funsten, and the six diocesan clergy who have gone to their rest since the last meeting. He described the condition of parishes and diocesan organizations, and told of his hopes for the Cathedral.

CHURCH FINANCES have greatly improved during the year. Trinity Church, Takoma Park, has paid off its debt and was consecrated November 26th. St. Bartholomew's Church, Laytonsville, is nearly free of debt, and the rector, the Rev. F. J. Bohanan, hopes that it may be consecrated May 1st, on the hundredth anniversary of the old church, which forms the chancel of the present building. Norwood parish, Bethesda, has raised its rector's salary. A year ago, Grace Church, S. W., having been for several years without a rector, was taken under protection of the Churchman's League of the diocese, which guaranteed the salary of a rector for one year. The Rev. Meade Bolton MacBryde, then called to the parish, has brought new life into it. Improvements have been made, and the list of communicants has been doubled. A drive has been begun to lift the debt of \$3,350.

THE FIFTEENTH ANNIVERSARY of the founding of the Chapel of the Nativity was celebrated on December 1st. In 1903 the life of the chapel was begun with services in rented rooms at Seventeenth and East Capitol streets, which were continued there until Advent, 1908, when ground was broken for the present building. At that time, land was purchased for a church, and in 1913 a parish house was added. An effort is now being made to raise \$2,900 balance on the debt. The Rev. Enoch M. Thompson has been in charge from the beginning, and under his leadership the missionary idea has inspired the parish. Five years ago, the Chapel of the Resurrection was begun in an upper room in the far southeast part of Washington, a region hitherto unministered to; and it is now doing a much-needed work.

WESTERN COLORADO

FRANK HALE TOURET, Miss. Bp.

Community Service—Woman's Auxiliary

THE REV. PHILIP A. EASLEY, in charge of St. Matthew's Church, Grand Junction, has given heroic service during the epidemic. A short time after the church was closed by quarantine he organized an emergency hospital, acting as superintendent, and when the nurses were stricken, nursed patients himself, helped for a while by Mrs. Easley. Bishop Touret was instrumental in organiz-

ing a movement in Grand Junction for house-to-house visiting among the sick. Headquarters was established at the Y. M. C. A. for a corps of visitors and nurses, and an efficient auto service. A diet kitchen was organized by Mrs. Touret.

SIX WOMEN met at St. Paul's rectory, Montrose, on December 6th, and organized a Woman's Auxiliary. In response to the Advent Call it was decided to start a community prayer guild to meet each week at St. Paul's Church, bringing people of all churches together in prayer for the great needs of the time.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Bishop Davies Returns

It is officially reported that Bishop Davies sailed from France on Saturday, December 7th.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Gifts of Liberty Bonds—A Semi-Centennial

A \$50 LIBERTY BOND was recently placed in the alms bason at Christ Church, Rochester, with the accompanying note: "A Thanksgiving offering from the senior chapter of the Daughters of the King for the permanent endowment fund of Christ Church and in honor of the noble young men of the parish whose stars are on our service flag."

WHEN THE FRIENDS of the Church Home in Rochester assembled to celebrate the semi-centennial of its founding, Mr. John Craig Powers, treasurer of the board of trustees, announced that a gift of \$5,000 had just been placed in his hands in Liberty bonds in memory of somebody's father, but with no name signed. A little later a message was received from the Society of Colonial Dames stating that they wished to make a gift of a \$100 Liberty bond as a memorial to their late president, Mrs. Rufus A. Sibley. Many incidents contributed to make the occasion happy. Earlier in the afternoon a service was held in the exquisite little chapel with the city clergy in the chancel. The Rev. Lewis C. Washburn, D.D., made the address. A notable thing was the presence of ten persons who had either attended the laying of the cornerstone or the dedication of the building fifty years ago. Two of the present trustees, the Rev. Dr. Henry Anstice and the Rev. Walton W. Battershall, D.D., were members of the first board.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Influenza—Development of Rural Parish—Death of Archie Hay

THE INFLUENZA has not passed by Wyoming. The churches have suffered severely, but have rendered noble service. As the quarantine still exists in many sections, the clergy are working valiantly. Several missionaries have suffered from the pestilence, but none have died.

ON NOVEMBER 1ST a great step toward self-support was taken in the creation of the rural parish of Park county, composed of Christ Church, Cody; St. Andrew's, Meeteetse; and St. John's, Powell, under the rectorship of the Rev. Alan R. Chalmers. In his convocation address in June, the Bishop outlined his plan for the formation of rural parishes. The idea was vigorously prosecuted in Park county, and these three mission stations have been combined and take upon themselves the whole burden of

ir maintenance. The relief to central ds has been very great, and the stimulus local endeavor is beyond measure. It is ed that another such parish may soon developed near to that of Park county.

THE SYMPATHY of the district goes out to . John Hay of Rock Springs, in the loss his son, Archie Hay, killed in action in ance early in October. Mr. Hay, the trict treasurer, is very prominent in all rks of the Church. Archie Hay was a mmunicant of the Church of the Holy mmunion, Rock Springs, a young man of rling character, and an inspiration to all o knew him.

CANADA

g Dedicated—Victory Services—On Immigra- tion—Council of Provincial Synod

Diocese of Ontario

A SERVICE in St. George's Cathedral, Kings- n, to dedicate a service flag for the Cadets the Royal Military College of Kingston, ok place December 8th. A memorial rvice for the Cadets who had fallen in ttle was held at the same time, the eaker being Archdeacon Cody, Minister of ucation.

Diocese of Ottawa

THE ANGLICAN CLERGY of Ottawa held a ries of victory services; the first was held t St. Matthew's Church on November 21st, th the Very Rev. Dean Starr of St. eorge's Cathedral, Kingston, as preacher; e second at St. John's Church, November th, with a sermon by the Rev. D. Charles hite of St. John's Church, Ogdensburg, ew York; and the third at Christ Church athedral, December 5th, the Bishop of ttawa preaching.

Diocese of Quebec

THE BISHOP and a number of the Quebec ergy attended the funeral of seven Serbian oldiers, who died of influenza at Levis. he service was conducted in the Serbian nguage by the Rev. Father Cancarovitch. ishup Williams offered the committal rayer and pronounced the benediction.— HE REV. A. W. BUCKLAND has returned to is parish at New Carlisle after some time a France as a Chaplain. One of his sons ed of influenza at St. John's.

Diocese of Nova Scotia

THE THANKSGIVING offertory at St. Paul's, alifax, amounting to \$242, was given to he Returned Soldiers' Reception Fund.— HE VERY REV. DEAN LLWYD, of Halifax, as elected president of the Canadian Club of that city. He is prolocutor of the Gen- eral Synod.

Diocese of Toronto

THE ANGLICAN COUNCIL for Social Service n Toronto recently passed a resolution deal- ing with immigration. The Council drew he attention of the Government to the rave evil of admitting the wrong class of mmigrants after the war and urged atten- tion to two serious evils—the bonus system for agents and the lack of medical examina- tion of would-be immigrants.—THE WIDOW of the late Archbishop Sweatman died in Toronto November 23rd, in her seventy- seventh year. The funeral was from St. Alban's Cathedral November 25th. The Archbishop might be called the founder of the Cathedral, for it was in his episcopate and through his efforts that the building was begun.—THE COUNCIL of the Provincial Synod of Ontario met in St. James' school- room, Toronto, November 19th, the Arch-

bishop of Algoma presiding. All the bishops of the province were present, also three archdeacons and three chancellors of dioc- eses. A resolution was discussed to ask the House of Bishops to issue a pastoral to all the clergy on greater social fellowship among our congregations. The necessity of religious instruction in the public schools was also discussed. The next meeting will be on April 10th, but there will be a special meeting of the executive committee in Janu- ary. The sum asked as a special offering on the twenty-eighth anniversary of the Church of the Messiah, Toronto, was largely exceeded.

Educational

THE HON. HENRY WHITE, trustee of the National Cathedral School for Girls at Washington, addressed the students on the eve of his departure for the Peace Confer- ence. The school presented Mr. White with a beautiful silk flag made by one of the girls.

THE FACULTY of Trinity College has taken action to put the institution back upon a peace basis when its students reassemble for the new term on January 3rd. Students returning directly from war-service will be given credit for the full year's work, and the courses of study will be as nearly as possible like those before the war. No action has been taken upon continuing military in- struction, although the question has received favorable consideration.

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New York

The Magazines

THE *American Church Monthly* becomes a really valuable addition to our reading list. December's supply of good things leads off with a short, but, as might be expected, a noble and deeply thoughtful presentment of The Moral Aims of the War, by the Bishop of Oxford. Our object has been, he reminds us, to liberate Germany, not to crush her. In the past the Allies have striven for liberty, each country for itself. Henceforth we seek liberty for the whole world. A League of Nations is, humanly speaking, the only means by which such liberty can be obtained. Three main forces go towards its establishment. First, the hope which springs of despair. Second, the love of peace "which on the whole distinguishes democracies which are really democracies." Third, the claim of the Christian faith; "and," says the Bishop, "I would have the divided portions of Christendom behave like one united Church, to press forward the claims of the League of Nations." Father Figgis, writing of Mary Gladstone and her Circle, quotes extracts from that most fascinating of recent books, *Some Hawarden Letters*—extracts from the correspondence of men of such eminence and such diversity as Ruskin, George Wyndham, Mr. Balfour, Scott Holland, Burne-Jones. Certainly the reader is persuaded, in accordance with Fathes Figgis' hope, that here is a book of charm and distinct historical value. The visit to America of the Metropolitan of Athens is the occasion for a useful historical sketch, by Rev. T. J. Lacey of the Church of the Redeemer, Brooklyn, of the relations between the American Church and the Eastern Orthodox Churches. Meletios' visit has cemented the growing friendship between the two; the outlook is full of promise at present. The statement made in a recent number of the *American Church Monthly* that England is taxed to support the Church is discussed by Dr. A. P. McMahon, with the conclusion, supported by a detailed argument and a most interesting and exhaustive list of references, that the tithe is a tax, and that as atheists pay it they support the Church. Rev. H. S. Whitehead contributes a reasonable theory of work among foreigners. Rev. Wilbur L. Caswell asks the question, Why the Old Testament?, and decides that there is no reason why. Dr. J. H. Hopkins asks, "Is Parochial Visiting out of date?", and answers that it is not. The book reviews include an able discussion by the Rev. Theodore B. Foster of Principal Denney's *Christian Doctrine of Reconciliation* and another by Dr. Burnett of *The Moral Theology of the Sacrament of Penance*, by Mr. Watkin Williams.

BROTHERHOOD OF ST. ANDREW

WHO REMEMBERS the story of the founding of the Brotherhood of St. Andrew? A writer in the Philadelphia *Ledger* repeats a current version of the event: "One of the oldest members of the Brotherhood in this city told me the story of the foundation of the organization, in Chicago in 1883. "It appears that at that time the late James L. Houghteling, of the banking firm of Peabody, Houghteling & Co., was the superintendent of the Bible class in the Church of St. James, in the Windy City. "One Sunday afternoon, which my informant explained was one of those wet, dragged days, just as yesterday was, a genuine down-and-outer—a tramp, if you will—strolled into the class, out of the wet, and promptly went to sleep in a convenient seat.

"When the class meeting came to an end Mr. Houghteling addressed the young men, saying, in effect, that they all of them took good care of themselves, both physically and morally as well as religiously, but what had they been doing for others to induce them to do the same thing? "He pointed to the bum in the back part of the room, peacefully sleeping, and told them that the man was friendless; that he had come into the church just to be near friendly persons, and that because of his friendlessness he was a bum. He ended his address by asking the men in the class what they would do for the man. "One said he would get him a job, another that he would see that he had a decent suit of clothes, and another that he had a boarding house. In a few minutes, while the stranger slept peacefully, his destiny was arranged. "The men were so deeply moved by the transformation, as well as by the idea that to some extent they were responsible for the care of their brother in distress, that within a short time an organization was formed. This became known as the Brotherhood of St. Andrew, and its work impressed another

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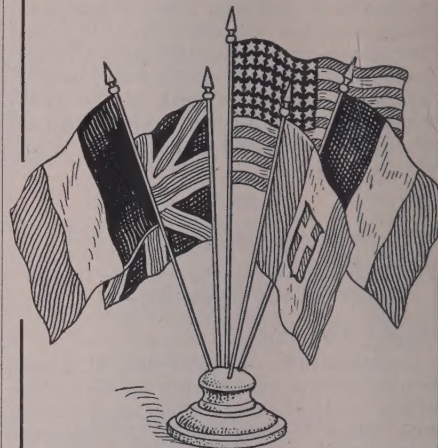
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Chicago church, and a second chapter was formed.

"The third chapter to be organized, and the first one outside of Chicago, was formed in Philadelphia at the Church of the Incarnation."

About five per cent. of the total membership of the Brotherhood is affiliated with Philadelphia chapters.

A DIFFERENCE

A YOUNG MAN stepped into a curio shop to look about when he was instantly accosted by a pleasant clerk who not only offered to display his goods, but failed not to ask if there was not something in his stock that he could sell him. There was, and he made the purchase.

He entered a department store for a leisurely stroll only to be met by a gentlemanly floor-walker who offered the services of a guide that no interesting feature be missed; and goods were so attractively displayed he parted with some of his coin in exchange therefor.

He stopped in front of an automobile salesroom just to look, when instantly an affable gentleman came out to invite him to a closer inspection. He stepped within and for a quarter of an hour was at school learning of gas engines, tires, etc., and as he departed he received a most cordial invitation to possess himself of that particular machine when he got ready to purchase.

Upon Sunday morning he stepped inside a church at the hour of worship. The single usher was engaged lowering a window so he sought and found (easily) a comfortable seat. At the service's close he mingled with the slowly issuing company, and though recognized as a stranger, none expressed pleasure at his visit or urged his return.—*Northwestern Christian Advocate.*

THIS THING OR THAT

"IF YOU READ this book you can't read that," quoted an eminent educator, addressing a body of teachers. His subject was literature, and his point that since no one can read all the books it behooves each to select wisely.

I liked the little admonition, so fraught with meaning and, by a slight alteration in the wording, applicable to so many situations in life. By changing it to "If you do this thing, you can't do that", I found it in valuable as a reminder to me, a busy mother, that I must ever be upon the alert to distinguish between essentials and non-essentials.

Here are a few of my applications:

I adore an orderly house, and, fundamentally, ours is an orderly house. But one is a philatelist; one is devoted to athletics, another to natural history; while their father, working all day in an office at high tension, enjoys and needs an uncensored freedom in his home.

So, though I have frequently to clear away a litter of stamps and stamp journals before laying the table for a meal; though ball bats, gloves, skates, and even bicycles sometimes find their way into the best room; though bugs, pebbles, discarded snake skins, leaves, and grasses are wont to tumble out from odd corners; and though the parental newspapers are invariably strewn about, yet—mark you, precise housekeepers—I say never a word! To my boys who litter the house, home is the best place of all, and here they are always to be found unless urgently called elsewhere. An immaculate house, or a contented, home-loving family. I dare take no chance. If I have this thing, I might not have that.—LEILA K. WILLIAMS in the *Mother's Magazine.*

A CHILDISH INTERPRETATION

WHEN I WAS a child I became familiar with the Scripture passage, "Cast thy bread upon the waters; for thou shalt find it after many days." I puzzled over the words a good deal; for I had no knowledge of irrigated lands and of the method of sowing the grain before the waters subside. Bread was most familiar to me in the form of well-buttered slices. How improbable it seemed that I could throw such a slice into our brook and find it returning to me after many days! It was too improbable for my childish faith. A slice of bread in hand was worth, to my thinking, any quantity of bread on the waters. I smile now at my childish infidelity; for I understand the passage, and I know by experience and observation that it is true both in the realm of nature and of man. "When I was a child," says St. Paul, "I understood as a child; but," he adds, "when I became a man I put away childish things." My early interpretation has gone the way of "childish things", in which number, I imagine, doubt may often be classed.—*Ida Ahlborn Weeks.*

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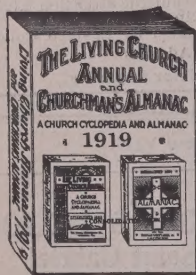
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